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By REV. HENRY S. SPALDING, S. J.

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INTRODUCTION

Years ago it was the privilege of the writer of this sketch to listen to an octogenarian, born the year that Carroll of Carrolltown died, tell the story of a closing chapter of Catholic Maryland. Ours was an idyllis scene beneath the branches of a great tulip tree with myriads of bees, lured by the waxen blooms, making music overhead; far away could be seen the slender tower of old St. Joseph's Cathedral in Bardstown, Kentucky. The speaker told of the exodus of the Catholics from Maryland to Kentucky, at the close of the Revo-

lutionary War. For a century and a half they had held aloft the banner of religious freedom; but weary of the struggle, these Catholic people determined to seek in the west the freedom which had been taken from them in Maryland. Their homes and lands were sold, their household goods were put in wagons and ox-carts; and over the rough roads leading across the Allegheny Mountains wended the slow caravan. Flat-boats were purchased at Pittsburgh, and down the Ohio River floated the exiles. They found homes in central Kentucky and built the first cathedral of the west.

Years passed. The scene shifted. A greater privilege came to the writer—an opportunity of visiting St. Clement's Island, where on that eventful twenty-fifth of March, 1634, the Catholic settlers of Maryland landed; of sailing at moonlight over the bay and in front of the sloping eminence where stood the city of St. Marys; of wandering over the country where once arose the homes of the English immigrants; of gathering up with reverence the broken stones and bricks of the old mansions; of praying in manors, in each room of which during the dire penal times the holy sacrifice of the Mass had been offered; of standing with uncovered head at the foot of the shaft which marks the site of the first court house of the colony; of reading the faded records of the past, and recalling that it was Maryland, Catholic Maryland, that gave to this beloved country the first blessings of religious freedom.

In the Third Council of Baltimore (1884) the venerable hierarchy in a pastoral letter gave expression to these patriotic sentiments: "Back of the events which led to the formation of the Republic, the Church sees the Providence of God leading to that issue. We believe that our country's heroes were the instruments of the God of Nations in establishing this Home of Freedom; to both the Almighty and His instruments in the work we look with grateful reverence. . . . We must keep firm and solid the liberties of our country by keeping fresh the noble memories of the past, and thus sending forth from our Catholic homes into the arena of public life, not partisans, but patriots."

Never should we forget these words; and if it is our duty to keep afresh the general history of our country, much more should we recall and cherish the part which Maryland played in giving the blessing of religious freedom. Three centuries have gone by since the Ark and the Dove bore the English Catholics up the broad Potomac River. A part of the third anniversary of that event must be again to tell the story of Catholic Maryland.

More than a century had passed since Martin Luther broke with the Church and in his revolt brought religious, economic, and political chaos to Germany. At the beginning of the sixteenth century Germany was the richest country in Europe; a great intellectual era awaited her. But the so-called Reformation paralyzed her strength. Her poetry and plastic arts disappeared; her trade and commerce dwindled; the peace and prosperity of her people vanished; and for two centuries Germany was a stricken and helpless nation.

In religion there not only was a revolt against the Catholic Church, but wrangling, discord, hatred and persecution. Scarcely had Luther succeeded in dragging the greater part of northern Germany from the Church, than his own power and authority were menaced by the peasants and Anabaptists. Against them he waged a merciless war, denied to the Anabaptists the very freedom in religion which he claimed for himself, and urged the lords to exterminate the peasants who had dared oppose him. The new doctrines spread to the north, and Sweden and Norway were wrenched from the authority of the Church. Calvin in Switzerland and Knox in Scotland outdid their master Luther; and by the year 1560 Knox was strong enough to force the death penalty upon anyone who dared to attend Catholic worship.

In England the sordid and immoral life of Henry VIII had worked havoc in the lives of the people; and the spoliation of Church and State so ruthlessly begun under Henry was continued under Edward VI. The hands of the robber lords were upon the land. Churches were looted, charitable institutions were pillaged, and the poor were driven forth to die of cold and neglect. The country was overrun with beggars and ruffians; laws were enacted to keep the starving populace at home; and any one was free to seize a vagabond and brand him as his slave.

Just a hundred years had passed since the final breach between Rome and England had taken place (1534). The saintly bishop, John Fisher, and the scholarly and faithful statesman, Sir Thomas More, had paid the penalty of their opposition to the king by death. Without any serious pretext, the monasteries of the land were suppressed and their wealth confiscated by the crown. But it was under Edward VI (1547-1553) that the full force of the new order went into effect. The Book of Common Prayer was introduced, the services of the Catholic Church were discontinued under the penalty of death, churches were desecrated, altars pulled down, and the very

altar stones upon which the sacrifice of the Mass had been offered were trampled under foot. There came a temporary relief under Mary Tudor during the five years after Edward VI; but the persecution was renewed with increasing violence under Elizabeth, by whose enactments it was a felony for priests to celebrate Mass or for Catholics to attend divine service.

Pitiful indeed was the condition of the Catholics in England. Fear of the power of France and Spain augmented the tyranny against those of the old faith. Catholics were suspected, outlawed, persecuted, and put to death. When Charles I came to the throne (1625) he assured the English people that he would grant no favors to the Catholics of the land; but his marriage with Henrietta Maria, the sister of King Louis XIII of France, brought suspicion upon him; and it was later learned that he promised certain liberties to his Catholic subjects. Charles ignored the demands of Parliament and took over the government of the country. He wished to show his power and replenish his treasury. As his father, James I, had, although unwillingly, granted certain concessions to the Puritans in the colonies, it was only natural that Charles would favor a project which would bring protection to Catholics; and an opportunity to carry out his designs came with a renewal of the petition of Lord Baltimore to form a Catholic settlement in the New World.

GEORGE CALVERT, THE FIRST LORD BALTIMORE

The idea of starting a foreign colony as a refuge for the persecuted Catholics of England did not originate with Lord Baltimore. As early as 1574 Sir Humphrey Gylberte undertook such an enterprise but could not openly proclaim that his colony would safeguard the persecuted papists. Queen Elizabeth now had a special law enacted by which those Catholics who fled from England to avoid persecution could be brought back and forced to submit to the new religion or forfeit all their lands and goods. Sir Gylberte's charter was worded so as to protect the Catholic recusants and to prevent their deportation from the colony. The foundation was to be made in Newfoundland. It was expressly stipulated that Catholics who had been fined for not attending Protestant services and were not in a position to pay the fines, should be allowed to accompany the expedition, under the agreement that the fines should be paid when the parties were able to meet their obligations. The charter which Sir Gylberte obtained ordained that all public worship should conform to the Church of

England; but by this very stipulation it was understood that Catholics would not be molested in the private exercise of their religion. The project of Sir Gylberte did not meet with success, and on a return voyage he lost his life in a storm. During the next fifty years numerous charters were issued for English settlements in the New World, many of them like that of Virginia containing anti-Catholic enactments. In 1605 a certain Mr. Windsdale outlined the policy for a Catholic settlement; but while the project was almost ideal, it was judged impossible of execution.

Following the Gunpowder plot (1605) the persecution of the Catholics in England was more rigid than it had been; and the animosity of the English people towards the papists made life all but unbearable for those who still adhered to the teachings of Rome. Meanwhile a young man, though still a Protestant, was rising in power and was gaining that experience which was to serve as his guide when he turned to the religion of Rome. He was George Calvert, later to be known as the First Lord Baltimore. After graduating from Oxford and enjoying the patronage of the Earl of Salisbury, Calvert became Secretary of State in 1619. His domestic life suffered a rude shock by the death of his first wife, in 1622, who had borne him ten children. Like so many Englishmen of his time George Calvert was interested in the colonial settlements of Newfoundland; and on April 7, 1623, he obtained from James I a charter for a colony to be known as Avalon. But in less than two years, and before he could carry out his plans in Avalon, Calvert was admitted into the Catholic Church.

No worldly motives could have influenced him in his change of religion. The enemies of the Church were gathering strength and insisting on a more rigid enforcement of the laws against the Catholics. The lords of the land who had enriched themselves by robbing the Church were fearful of being dispossessed of their ill-gotten riches, and considered the persecution of the Church as their greatest safeguard in the possession of their goods. When in 1625 Calvert made his submission to Rome, during the reign of James I, he knew the cost that he must pay. He had every reason to believe that his course of action would bring him loss of political power. But his sovereign and friends knew his worth and recognized the sacrifice which such an action entailed, and as a guarantee of his friendship and protection, James bestowed upon him an Irish peerage, as Baron of Baltimore; and later gave him a charter which contained more privileges than were given to any other of the thirteen colonies. His conversion was brought about largely by the influence of Thomas,

Baron Arundel of Wardour, whose daughter had married Cecil, the oldest son of Calvert.

Calvert made no secret of his conversion, but at once resigned his office of Secretary of State. In his home, one of the largest rooms was fitted up as a chapel and beautifully decorated. He spoke to his friends about the consolation which had come to him, saw to the instruction of his children, and in every way proved his sincerity and gratitude to God for the wonderful gift of faith. In a letter of condolence to his friend, Lord Wentworth, he expresses these truly Christian sentiments: "There are few, perhaps, who can judge of your sorrow better than I, who have been a long time myself a man of sorrows. But all things in this world pass away—wife, children, honor, wealth, friends, and what else is dear to flesh and blood; they are but lent us until God pleases to call them back again, that we may not esteem anything our own, or set our heart upon anything but Him alone, who remains forever. I beseech His Almighty Goodness to grant that your lordship may, for His sake, bear this cross with meekness and patience whose only Son, our dear Lord and Saviour, bore a greater one for you."

Under his friend and protector, James I, Lord Baltimore received a charter to establish a proprietary form of government; one in which an individual received a grant of land as his private estate in which he could make laws and enforce them under the crown, and bear all expenses of the settlement. It was a policy which appealed to the king, as it gave him foreign subjects and demanded nothing of the exchequer. The First Lord Baltimore, by his political experience at home and abroad, was well fitted to undertake such a form of government. He was ready to risk his fortune and was not easily discouraged.

In 1627 Calvert sailed for Newfoundland, for it was necessary for him to take possession of the land or forfeit the rights of his charter. The venture proved a financial loss and ended in failure, and Calvert turned his eyes to the more genial climate of the south. In 1629 we find Calvert in Virginia, where he left his wife and children and set sail for England to obtain a second charter. Finding strong opposition to his securing any part of Virginia, Lord Baltimore selected a tract of land to the north and east. King Charles, who had succeeded James I, was most favorable to his subject, and made no objection to issuing a new charter; and at the suggestion of the king himself, the colony was to be called *Terra Mariae*, or Maryland, in honor of Henrietta Maria, the Queen. Before the royal seal was put upon the

charter, Lord Baltimore died (15th of April, 1632) at the age of fifty-three, and in the midst of a busy and influential life. "That in the conduct of important business, public and private, in the handling of practical politics, commercial adventures and religious controversy no great error was laid to his account, is no small tribute to his judgment and prudence. And that in the busiest period of a life so active, and while enjoying the heyday of professional success, he should have advanced the interests of religion and conscience into the very first place, is a striking testimony to the sincerity and thoroughness of his character."¹

There was much that was common between the charter which Lord Baltimore as a Protestant had drawn up for Newfoundland and the one which, as a Catholic, he had obtained for Maryland. In both instances Calvert looked to his financial interest. He had expended vast sums of money in one enterprise and was prepared to do so in the second. It was only common prudence, then, that prompted him to look after his interests and those of his family. He was left free to divide the land among those who joined in the expedition, and furthermore to sell or dispose of all kinds of properties.

But it was in securing freedom of worship that Lord Baltimore showed his far-sightedness. By his charter he was granted the power of "license and faculty of erecting and founding churches, chapels and places of worship in convenient and suitable places within the premises." Thus the Catholic colonists would have full liberty in the practice of their religion.² "Calvert had not planned English institutions in Maryland simply as he had found them. He went back to a better time for freedom of action and looked forward to a better time for freedom of thought. While as yet there was no spot in Christendom where religious belief was free, and when even the Commons of England had openly declared against toleration, he founded a community wherein no man was to be molested for his faith. At a time when absolutism had struck down representative government in England, and it was doubtful if a Parliament of freemen would ever meet again, he founded a community in which no laws were to be

¹ "History of the Society of Jesus in North America," by T. Hughes, S. J., Vol. I, p. 234.

² See "Archives of the State of Maryland," Vol. I, p. 78; "Calvert Papers," No. I, pp. 131-132. Not only was religious freedom given to all denominations, but Protestants as well as Catholics were compelled to be present at the first assembly of which records remain (1637). See Archives of the State of Maryland, Vol. I, pp. 1-23.

made without the consent of the freemen. The Ark and the Dove were names of happy omen; the one saved from general wreck the germs of political liberty, and the other bore the olive branch of religious peace."³

THE ARK AND THE DOVE

On the death of his father, it was left to the second Lord Baltimore, Cecil Calvert, to carry out the project of the new settlement. It was on June 20, 1632, that the charter of the father passed to the son. As Proprietary he was made absolute lord of the land and water within his boundaries, could erect towns, cities and ports, make war or peace, call the whole population to arms and declare martial law, levy tolls and duties, establish courts of justice, appoint judges, magistrates, and other civil officers, execute laws, and pardon offenders. He could erect manors and confer titles and dignities. He could make laws with the assent of the freemen of the province and, in case of emergency, ordinances not impairing life, limb or property, without their assent. He could found churches and chapels and have them consecrated according to the ecclesiastical laws of England and appoint incumbents. The colonists and their descendants were to remain English subjects, free to visit or leave England without hindrance or tax, to hold, acquire or transfer land or other property in England, and to trade freely with England or with other nations. They could have, of course, no representation in Parliament, since the Parliament had no power to make laws for them; but they could accept or reject the laws proposed by the Proprietary. "The only obligation to the sovereign was to deliver two arrows annually at the castle and give one-fifth of all the gold or silver found."

Cecil Calvert lost no time in pushing the enterprise and in securing Jesuit missionaries for the spiritual good of the colonists and the conversion of the Indians. The first of these Jesuits, Father Andrew White, was to become the principal historian of the expedition. It was understood at the outset that the priests were to devote their time to the spiritual needs of the colonists and Indians, and were to receive support from the government, as was done in the Catholic countries of Europe. However, Cecil Calvert was not true to his promise in this respect, and his failure to keep his promise led to unpleasant dealings. Of the ten million acres which the Proprietary had to give away, he could without any sacrifice have bestowed two thou-

³ "Maryland, the History of a Palatinate," by W. H. Browne, p. 44.

sand acres on the priests. Moreover, they had been of the greatest help to Cecil in organizing the project; for the fact that Jesuit missionaries were to accompany the expedition induced many leading and rich families to cast their lot with the new adventure.

It was a busy year for Lord Baltimore (1633), for he had to repel attacks of the Lords against his colony, and also the attempts of evil-minded and jealous men who sought to destroy his ships and break up the expedition. As he felt it his duty to remain in England to safeguard his interests at court, he sent his brother Leonard as the leader of the emigrants. It was on the 22nd of November, 1633, that the two ships, the *Ark* and *Dove*, sailed forth on their westward course. The Proprietary had prudently instructed his brother to abstain from all public manifestations of the Roman Catholic worship, for their enemies were watchful and would seek for any excuse to bring trouble upon the colony. The Protestants on board were allowed full liberty to practice their religion.

Twenty thousand pounds had been expended by the first Lord Baltimore on the Newfoundland venture; but the Maryland enterprise cost the family but ten thousand pounds. The men who had the most responsibility for the success of the colony were the two brothers of Cecil Calvert, Leonard and George; the Commissioners, Hawley and Cornwallis, Gerard, Wiseman, two by the name of Wintour, Saunders, Cranfield, Greene, Ferfax, Baxter, Dorrel, Medcalfe, Saire, Captain Hill; and the two missionaries White and Altham. Besides there were three hundred laboring men, some of whom were Protestants; but all those who were in authority and responsible for the spirit of the colony were of the Catholic faith. Many came out as servants and paid for their passage by a service of from three to five years. Among them were craftsmen, masons, carpenters, bricklayers and leather dressers; not a few were young men of good families who took this opportunity to seek their fortunes in the New World. When their term of service expired they took up land and were eligible in the assembly.

The two ships were not far from the English coast when in a terrific storm the smaller vessel, the *Dove*, hung out signals of distress and then seemed to disappear. The sister boat regarded her as lost. Following the ordinary sea routes of the day, the *Ark* sailed south to the Cape Verde Islands and then struck westward; and later all on board were gladdened to see the *Dove* making to port with them.

On the 27th of February, 1634, the two boats came to shore at Point Comfort, in Virginia. After some negotiations the new colo-

nists sailed up the broad Chesapeake, and on the 25th of March landed at St. Clement's Island, where the holy sacrifice of the Mass was offered. The true Catholic spirit of the expedition is manifest from the account given by Father White: "On the day of the Annunciation of the Most Holy Virgin Mary (March 25) in the year 1634, we celebrated Mass for the first time on this island (St. Clement's). This had never been done before in this part of the world. After we had completed the sacrifice, we took upon our shoulders a great cross, which had been hewn out of a tree, and advancing in order to the appointed place, with the assistance of the governor and his associates, and the other Catholics, we erected a trophy to Christ the Saviour, humbly reciting on our knees the litany of the Sacred Cross with great emotion." Visitors to the Capitol, at Washington, are familiar with the classical picture of Powell: *The Discovery of the Mississippi River by De Soto*. In that painting the Catholic element of the event is manifest. The cross occupies a prominent place, monks are there to bless and lead in prayer, and devout warriors kneel in lowly worship. The artist would draw a similar picture of the landing of the Maryland immigrants on the island in the Potomac River. His canvas would display the most sacred of religious mysteries and the most revered of Christian emblems.

On the 26th of March the boats moved on up the bay, where there was a deep and wide harbor. On an eminence overlooking the waters the immigrants chose the site of the future city of St. Marys.

PROSPERITY OF THE COLONY

Bountiful springtime was upon the land when the colonists took possession of their new homes. Much of the land had already been under cultivation by the Indians, and was ready for the plow and the harrow. The soil of rich black earth, nearly a foot in depth, and well drained owing to the sandy formations beneath, produced generous crops of vegetables and grain and tobacco; and before many years had passed ships carried cargoes of tobacco to the English ports. As the season advanced, wild raspberries grew in profusion, and mulberries and blackberries enabled the housewives to make delicate pies. Walnuts, persimmons, hickory nuts, and chestnuts were stored away for winter use; and acorns furnished ample food for the swine. Huge poplar trees, with their waxy blossoms, lured myriads of bees. White and yellow pines reached high above the oak, sweetgum, maple, and spruce. The damp climate and rich soil were especially adapted to

forest growth; and if a field were neglected for only a few years, trees of every kind sprang up and soon enveloped the place.

Bird life was abundant. The redbird which had remained all winter was joined by the thrush and the mocking-bird. The bluebird was especially noticed by the settlers, as in its friendly way it made its nest in the orchards or under the eaves of the houses. Large eagles watched for every occasion to carry off a chicken or a lamb, and turkey-buzzards soared gracefully through the blue skies. There were larks, swallows, blackbirds, quail, pheasants, doves, and hawks. Along the margins of shallow waters snipe and bitterns found ready food, and numerous ducks dived for food in the oozy bottoms.

There was little large game, but the Indians occasionally brought in a deer. Of smaller game, however, there was an abundance, and the old chronicles mention rabbits, hares, foxes, opossums, and raccoons. In the oaks and hickories there was the clatter of squirrels, and through the hazel bushes wild turkeys stalked in thousands. Fish, too, abounded, and mention is made of perch, shad, rock flounder, skate, eel, crocus, drum, and trout. After the day's work the settler could go down to a river, and in the dusk catch a supply for several days. Soft and hardshell crabs were so plentiful that barrels could be filled with the catch. Nor has the supply of crabs been exhausted after three centuries; for one may at present sit on the side of a boat or scow and catch a hundred pounds in a day's sport. In the fall and early winter oysters were plentiful; and even in the warmer weather the people did not hesitate to have them on their tables.

But the health of the first settlers left much to be desired. Owing to the damp forests and the interminable stretch of water and bogs, a malaria attacked the people and carried off sixteen of them in a single year. While there were not the same sufferings and privations which were experienced in the other colonies, the new comers complained of their condition. They could not bear the cold of winter or the extreme heat and humidity of summer. However, when the vast timber lands were cleared away, and open fields and pastures dotted the country, the malignant fevers grew less fatal. Still for more than a century it was the complaint that the country was full of fever. The changeable weather was a subject of continual comment, for destructive hurricanes swept over land and water, lightning scarred the bark of many trees. One has only to sit some summer evening on the bank of the Potomac, not far from old St. Marys, and watch a summer storm, to be reminded what this

display of thunder and lightning must have been to the quiet settlers in their homes in the wilderness.

When the city of St. Marys was roughly laid out, the missionaries received for their portion an old Indian cabin which they fitted up for a chapel. They had a residence in the heart of the town on a small tract, and other properties were given them, including 2,000 acres of the south shore of Inigoe's Creek. While the spiritual wants of the pilgrims were attended to, the Fathers had great difficulty in mastering the language of the friendly Indians and of imparting any instruction to them. In 1636 there were three Jesuit priests on the mission, Fathers White, Altham and Rogers; and two Lay Brothers, Gervase and Wood. In 1637 Father Copley came from England to help the missionaries. From the inception of the movement he was interested in the whole project of the Calverts, and did much to assist the Church, collecting alms for the use of his fellow Jesuits and in many ways assisting them materially.

The missionaries had brought with them as servants a family indentured for five years. In 1638, when the period of service was at an end, four other helpers were brought from Virginia; and so edified were they with the lives of the missionaries and Catholics that they were all converted. The spirit of faith and piety among the colonists at the close of the fifth year seemed so satisfactory, that the missionaries made a special mention of it. Frequentation of the sacraments was especially gratifying to the spiritual directors, and was an index that the whole spiritual life of the people was highly praiseworthy. The young children and the grown people had been well instructed in the essentials of their faith; every spiritual assistance had been given to the sick and dying, although at a great sacrifice to the missionaries; there were a few scandals and dissensions, but no vices of a serious nature were being engendered in the province. This was all the more remarkable for many characters not of the best were coming to the city of St. Marys.

It has been noted that while the principal leaders of the expedition were Catholics, many of those who came as indentured servants were Protestants. As this service was for five years only, there suddenly appeared in all the colony in 1638 a number of these persons who had been freed from all indenture and had the right of franchise. Some few of them had been unfriendly to their masters even during the time of service and had on more than one occasion openly attacked the Catholic religion; it is not surprising, then, to find them in a hostile attitude after they had gained their freedom. There had

also come to the colony various types of adventurers, bringing with them the English hostility to the Church. Despite the freedom of religion accorded them, they manifested an open disrespect to the very Catholics who had given them protection. This element was later to join with the incoming Puritans and openly assault the Church in Maryland.

In 1639 an Indian mission was opened at Mattapany on the Patuxent on the west coast of the Chesapeake. It was not only a rallying place for the Indians but was conveniently situated for excursions farther into the state. Later this place was taken over by Lord Baltimore against the protests of the Fathers. That same year Father White began work among the Indians at Pascattoway, near the present city of Washington. The chief, after many months of instruction, wished to be received into the Church, but the patient missionary obliged him to wait until the following year to test his sincerity. Leonard Calvert and many of the more influential men of St. Marys City were present at the baptism of the Indian chief. Everything was done to add solemnity to the religious function. In remembrance of this conversion a huge cross was erected, the Governor assisting in carrying the emblem of salvation and erecting it, while the Litany of the Blessed Virgin was chanted.

So flourishing was the colony after seven years of its existence that the Jesuits seriously contemplated the opening of a college at St. Marys City. This early plan of a college seems all the more remarkable, when we recall that Harvard was opened in New England (1637) seventeen years after the landing of the pilgrims. The people of the colony are described as remarkable for their urbanity and for their desire for better instruction of their children. Their piety and fidelity are especially noted. The prospects of the crops were good, and it was felt that the time had come to give educational opportunities to those parents who wished it for their children.

RELIGIOUS LIBERTY BEGAN IN 1634—THE "TOLERATION ACT"

Governor Clayborne of Virginia had from the beginning opposed the new colony of Maryland, on the ground that it infringed upon his own charter. It is true that a part of the land given to Lord Baltimore was included in the Virginia tract; but with the exception of Kent Island it had not been occupied, and in view of the wastelands stretching in every direction with no one to occupy them, Clayborne's claims were forced and inconsiderate. He was seeking for some ex-

cuse to injure the rival colony, and declared in his contentions that land had been taken from him. After pushing his claims unsuccessfully in England, he took matters in his own hands and, with Ingle, attacked the colony and all but brought about its destruction. But Leonard Calvert, who had been taken unawares by the attacking party, gathered his supporters and repelled the invaders. Unfortunately for the colony Leonard Calvert died in 1647; and after a short term of office by Thomas Green, William Stone was appointed governor by the Proprietary.

Religious liberty had been the policy of Maryland from the foundation of the colony; and as the Catholics were in power and Leonard Calvert could carry out the designs of his father and brother, there was no need of an oath to set forth this spirit.¹ But on the death of Leonard and the appointment of the first governor since the foundation of the colony, circumstances demanded some form of oath which would contain the ideals of the colony in respect to religious liberty. Oaths had been devised in England and in other colonies, and so worded as to embarrass Catholics and prevent them from holding any office. The oath of Maryland had for its purpose a just political policy; and, moreover, it was to be the foundation of the law which was enacted a year later and known as the "Toleration Act."

The oath read as follows:

And I do further swear that I will not by myself or any other person, directly or indirectly, trouble, molest, or discountenance any person whatever, professing to believe in Jesus Christ, and in particular no Roman Catholic, for or in respect of religion, nor his or her free exercise thereof within the said province . . . nor will I make any difference of persons in conferring of offices, rewards or favors, for, or in respect to their said religion, but merely as I shall find them faithful and well deserving of his lordship and to the best of my understanding endowed with moral virtues and abilities; and if any other officer or persons whatsoever shall molest or disturb any person professing to believe in Jesus Christ, merely for, or in respect of

¹ Not only was there complete toleration in the practice of one's religion, but early in the history of the colony an effort was made to do away with all discord and wrangling about religious topics. See "Archives of the State of Maryland," Vol. 5, preface, p. 1. In 1638 a Catholic was brought to trial and punished for his unfair treatment of his Protestant servants and for denying them the full privileges of their religion. The servants on their part had acted in a most insolent way towards their master, but the court decided that they should not be hampered in their religious rights. See Maryland Archives, Vol. 4, pp. 35-39.

his or her religion, or for the free exercise thereof, upon notice or complaint thereof made to him, I will apply my power and authority to relieve any person so molested or troubled, whereby he may have right done him."

Favored by the kindly laws of Maryland, Puritans were gradually slipping into the colony from the north, and Virginians were crossing the Chesapeake to escape harsh legislation. Fewer Catholics of money and influence were coming from England. All this meant the gradual decline of the power of the original settlers. At the beginning of the year 1649 things did not look bright to the colony. Cecil Calvert at home had continued his policy of sending in laws which he demanded that the governor and the general assembly adopt without comment or change. Leonard Cecil Calvert was no longer there to direct the assembly or to point out to his brother that many of the laws which came from England were impractical in the colony. Governor Stone, with his councillors of state, rejected some of these laws and proceeded to draw up others, which suited the needs of the times.

The Assembly was convened at St. Marys, on the 2nd of April, 1649. There were in the Council two Catholics, Thomas Greene and Robert Clarke; and two Protestants, John Price and Robert Vaughan. The Governor was not of the Catholic faith. Of the nine other members of the assembly six were Catholics and three Protestants. It will thus be seen that the credit for the legislation favoring religious liberty was due to the Catholic votes.² Nor can the influence of the Lord proprietary be overlooked, for from him came the governor's oath, and his was the first vote in the Council; and Stone was chosen for governor because he was willing and ready to carry out the orders of the proprietary. Stone, Price, and Vaughan, as members of the Council, were the political representatives of the second Lord Baltimore; they inaugurated no new movement for religious toleration. The "Act Concerning Religion" declared:

Whereas, the enforcement of conscience in matters of religion hath frequently fallen out to be of dangerous consequences in these commonwealths where it has been practiced, and for the more quiet and peaceful government of this province, and the better to preserve mutual love and unity amongst the inhabitants, no person or persons whatever within this province or the islands, ports, harbors, creeks, or havens, thereunto belonging, professing to believe in Jesus Christ, shall from henceforth be anyways troubled or molested, or

² G. L. Davis, a Protestant writer, in his "The Day Star of American Freedom," grants that the majority of those who passed the "Toleration Act" were of the Catholic Faith, pp. 136-139.

discountenanced, for, or in respect of his or her religion, nor in the free exercise thereof within this province or the islands thereunto belonging, nor any way compelled to the belief or exercise of any other religion, against his or her consent."

Pennsylvania lays no claims to the honor of first giving religious liberty to the colonies. William Penn was not born until 1644. Had the policy of Pennsylvania prevailed in the land, a very large proportion of the citizens would have been driven into exile.

Nor can it be claimed that Rhode Island first gave religious liberty to the colonists in the New World. Even though one can point out that Rhode Island issued a charter of religious liberty before the "Toleration Act" of Maryland, the historian must take into consideration all the modifying circumstances of the time.

For example, the Constitution of Mexico of 1917 in plain language announces religious liberty. Article 24 of the Constitution reads: "Everybody is free to embrace the religion of his choice and to practice all ceremonies, devotions, or observations of his respective creed, either in places of public worship or in his home." "See!" cried the champion of Mexico, "there is true religious liberty! What else could one desire?" We are not ready to grant that the wording of this law is in any way ideal. A priest could be arrested for blessing graves or meeting a funeral or marriage procession at the church door; for the law could be pressed to mean that the priest or minister should be strictly within the sacred edifice. But these are but trifling difficulties, for other laws make Article 24 impossible in practice or contradict it outright. One article forbids all vows, and thereby strikes at the root of religious life, and even exempts the secular clergy from obedience to the bishop. All worship "shall be strictly under governmental supervision." In the Province of Tobasco there is permitted but one minister for every thirty thousand people. None but native clergy can minister to the spiritual wants of the people, and laws are carefully worded so as to make the education of the native clergy all but impossible. Nor has Mexico succeeded in convincing serious students of the subject that there is religious freedom, or that religious freedom was ever intended by those who drew up the new Constitution.

Three things must be carefully weighed before the historian can adjudge to any state or country the boon of religious liberty: (1) The law must expressly state that there is to be full exercise of religious liberty. (2) There must not be other laws or clauses or conditions which render the first law impossible. (3) There must be in fact an exercise of this religious liberty. No one can object to the

third condition; for if we turn to a country or people and find that a law has not been exercised during a long period, although it is of such a nature that people would naturally seek to exercise it; then there must be something that is not sincere, and its words, howsoever plain, must have been made void by unwritten laws and conditions which were stronger than the words themselves.

This is precisely what happened in Rhode Island. The original charter of 1640 does clearly indicate religious liberty; but those who drew up the law and enforced it knew that it was never intended for Catholics; they knew that they would not admit Catholics into the Rhode Island Colony; and that they would drive out all or any who secretly found admission. Catholics knew this, and therefore no Catholics went to Rhode Island or attempted to do so. They knew that they were not welcome; that they would be expelled, or jailed, or in other ways persecuted. When troubles arose in Maryland, owing to the power and hatred of the Puritans, no Catholic thought of seeking shelter in Rhode Island. No harbors of this colony were opened to them; they were welcome in no town; expulsion, persecution, branding, or even death awaited the Catholic immigrant to Rhode Island. Catholics understood this; the people of Rhode Island understood it. As far as universal religious liberty was concerned, in Rhode Island it was the purest cant and insincerity.

Different was the religious liberty of Catholic Maryland. It was written plainly in the governor's oath and in the "Toleration Act" of 1649. There were no secret understandings or modifying clauses which hampered the general law or made it impossible in its execution. All who came to Maryland knew this. History points out that the law was not a dead letter, but was interpreted and enforced so as to give complete religious liberty to every one; and this can be said of no other colony in the English possessions.

Did the religious liberty of Maryland include the Jews and atheists? What is the meaning of the restrictive clause, that any one believing in Jesus Christ could have the free exercise of his or her religion? Jews and non-Christians were not excluded.³ The phrase was

³ It is a matter of record that Jews were not excluded from Maryland. The Jewish Encyclopedia under the word "Maryland" and again under "United States" says that "it would appear that a few Jews were resident in Maryland from the earliest days of the colony." Such names as Matthias de Costa, Isaac Barrette, Hester Corden, David Ferreira. Jacob Leah, appear at the beginning of the palatinate. But Dr. Jacob Lumbroso, who came in January 24, 1656, openly practiced medicine, dealt with the Indians, and carried on correspondence with London merchants; he owned a plantation, but openly professed Judaism. He was tried for blasphemy in 1656, but led go, and lived in the colony until 1666.

intended to exclude the revolting and superstitious practices of the unconverted Indians and negro slaves. Within our time the government has found it necessary to prevent religious dances and festivals among certain Indian tribes of the west. These dances outraged decency and were the manifestations of the lowest forms of superstition. It was necessary at times to prevent or stop the orgies and howlings of the negroes on the plantations, and these restrictions were in force until the Civil War. Only a few years ago in Chicago the police broke up a religious meeting and arrested the leader of a religion known as the Sun-Cult. It was immorality under the guise and cloak of religion. To disband such a meeting did not impair religious liberty in the city; nor did the regulations against the immorality and superstition of the pagan Indians and the negro slaves in Maryland detract one whit from the universal toleration which was extended to Jews and even atheists. In Maryland, then, there was complete religious liberty; the same liberty that we have in this land today.

Whence originated this idea of religious toleration? Did the first Lord Baltimore derive his ideas on the subject from that staunch Catholic, Lord Arundell of Wardour? Did it come from the Jesuit, Henry More, a personal friend and adviser of George Calvert? With all his experience as a statesman before and after his conversion, was not Lord Baltimore in a position to think for himself? Did any one of his time know better than he of the sufferings of Catholics and the need of a place of refuge for them? Let us not lose time in idle speculation. Let us give Lord Baltimore the honor that is his; although he no doubt consulted with others about the practical methods of carrying out his views on religious freedom. George Calvert, the first Lord Baltimore, drew up the essential laws of religious toleration; Cecil Calvert sought to carry out the conceptions of his father; Leonard brought these ideas to the new world and put them into practice from the beginning of the colony. When Leonard died and a new governor was appointed, an oath was sent him embodying the principles of religious liberty; and in the following year, when the "Toleration Act" was drawn up, Governor Stone and his associates had before them the governor's oath as expressing the views both of the Proprietary and the first Lord Baltimore.

RESUME OF RELIGIOUS LIBERTY IN MARYLAND

For an intelligent understanding of religious liberty in colonial Maryland, one must bear in mind that this liberty began with the foundation of the colony. Freedom in religious belief and practice dates from the landing of the immigrants in 1634; it can be traced

back to the very inception of the plan of the settlement as conceived by Lord Baltimore and enforced by his son Cecil. From 1634 to 1649 there is not a single instance of *official* persecution of any individual on account of his religious tenents or practice, on the contrary, those who violated what were the only laws of the colony at the time, the Proprietor's instruction in the matter of religious toleration, were mulcted heavily for the offense.

Later when liberty in religious matters was threatened by the influx of the Puritan element, a clause was inserted in the governor's oath to ward off the danger. There is some dispute about the date of the oath. Granted that it was first administered in 1647 or 1648, its object was not to augment or extend religious liberty as exercised in Maryland, but only to protect that which had existed from the beginning of the colony. Much, too, had been written about the "Toleration Act" of 1649. That enactment added nothing to religious liberty. It was only a safeguard. It took the religious liberty which had been recognized from 1634, and the governor's oath of a later date, and emphasized them by making them a law.

POLITICAL AND RELIGIOUS TROUBLES

It has been wisely said that this act of 1649 was rather the beginning of the end of religious freedom in Maryland than the date of the inception of liberty. At this period (1649) the enemies of religious liberty were gaining in numbers and power, and those who still directed the policy of the colony hurried to write religious liberty into the colonial statutes. It was not a new law, but the old law and practice—though already somewhat weakened—to secure the acquiescence of those who had not shared in the spirit of liberty, so essentially connected with the inception of the Palatinate.

One wonders why Cecil Calvert, after the death of his brother, did not visit the colony and obtain first-hand information about the condition of the settlers and the hardships and disadvantages which they had to meet. But there were ever new problems to be considered in England; and after the dissolution of Parliament by Cromwell (1653), it required sagacious negotiations for him to maintain his political power.¹ Cecil did not lose his charter during these changing and turbulent times; but while he held on to the rights of his property, he could not defend the colonists from another attack of the ever

watchful and upserupulous Clayborne and his associates. After an unsuccessful attempt to have Maryland joined with Virginia, Clayborne considered himself in a position to ignore Cromwell, and mustering a force of mal-contents he forced Governor Stone to resign and placed one of his own favorites in power. This man, Captain William Fuller, was from Providence, a Puritan settlement on the Severn River. Under Fuller a new assembly was convoked; and the commissioners, after repealing the "Toleration Act" of 1649, passed another law denying all political power to Catholics. They declared, moreover, that any one coming to the colony could take up property irrespective of the claims of the Proprietary. As such measures would have led to the hasty dissolution of the colony, Cecil urged Stone to have recourse to arms. The orders were carried out by the deposed governor, but his force of a hundred and thirty-seven men were unable to cope with the more numerous soldiers of Clayborne. Some of Stone's men were killed in action and others executed after a truce had been signed; and only at the intervention of some friendly soldiers on the enemy's side was Stone's life spared. For a second time the homes and estates of the Catholics were robbed by the followers of Clayborne, and the missionaries forced to seek safety in flight.

(To be continued)

¹After the fall of the Cromwell government in England, religious liberty, which had been revoked by the Puritans, was again enforced in Maryland. See "Maryland Archives," Vol. 3, pp. 325, 384.

ILLINOIS: THE CRADLE OF CHRISTIANITY AND CIVILIZATION IN MID-AMERICA

CHAPTER VI

INDIANS FOUND BY THE DISCOVERERS AND EXPLORERS

When white men first came to the Illinois country, they found the parts they visited inhabited by Indians. Not all of the different tribes of Indians were seen by any of the early white visitors, but as time passed it was learned that there were at least eight different tribes that spent a part or all of their times within what are now the boundaries of Illinois. These several tribes were the Illinois, Miami, Kickapoo, Mascouten, Pottawatomi, Sac and Fox, Winnebago and Shawnee. These were all members of the Algonquin family of Indians. The Illinois, which was the most numerous in the locality of the present state, was again divided into five tribes or divisions, namely: the Kaskaskia, Peoria, Tamaroa, Cahokia and Metehigamia.

It was members of the Illinois tribe that the explorers first met, and it was with people of the Illinois that Father Marquette and Louis Jolliet had all their dealings. As early as the year 1670 when Father Marquette was laboring in the mission at the Point de Esprit at the Southwestern extremity of Lake Superior, he met numbers of the Illinois Indians and obtained much information from them, and Father Dablon tells us that "this induced him to make several efforts to commence this undertaking."

It was the Illinois that Father Marquette and Jolliet visited on the 25th of June, 1673, and that received and feasted them with such cordiality. It was also the Illinois that he met on his return journey at Peoria Lake and at the Kaskaskia village near what is now Utica, Illinois, and it was to the Illinois that he first preached the Gospel.

Father Marquette's account contained in his relation of his first voyage is the first we have of this division of the American Indians. It is as follows:

"When one speaks the word 'Illinois,' it is as if one said in their language, 'the men,' as if the other savages were looked upon by them merely as animals. It must also be admitted that they have an air of humanity which we have not observed in the other nations that we have seen upon our route. The shortness of my stay among them did not allow me to secure all the information that I would

have desired; among all their customs, the following is what I observed:

"They are divided into many villages, some of which are quite distant from that of which we speak, which is called peouarea (Peoria). This causes some difference in their language, which, on the whole, resembles Allgonquin, so that we easily understood each other. They are of a gentle and tractable disposition; we experienced this in the reception which they gave us. They have several wives, of whom they are extremely jealous; they watch them very closely, and cut off their noses or ears when they misbehave. I saw several women who bore the marks of their misconduct. Their bodies are shapely; they are active and very skillful with bows and arrows. They also use guns, which they buy from our savage allies who trade with our French. They use them especially to inspire, through their noise and smoke, terror in their enemies; the latter do not use guns, and have never seen any, since they lived too far toward the west. They are warlike, and make themselves dreaded by the distant tribes to the south and west, whither they go to procure slaves; these they barter, selling them at a high price to other nations, in exchange for other wares. Those very distant savages against whom they war have no knowledge of Europeans; neither do they know anything of iron, or of copper, and they have only stone knives. When the Illinois depart to go to war, the whole village must be notified by a loud shout, which is uttered at the doors of their cabins, the night and the morning before their departure. The captains are distinguished from the warriors by wearing red scarfs. These are made, with considerable skill, from the hair of bears and wild cattle. They paint their faces with red ochre, great quantities of which are found at a distance of some days' journey from the village. They live by hunting, game being plentiful in that country, and on Indian corn, of which they always have a good crop; consequently, they have never suffered from famine. They also sow beans and melons, which are excellent, especially those that have red seeds. Their squashes are not of the best; they dry them in the sun, to eat them during the winter and the spring. Their cabins are very large, and are roofed and floored with mats made of rushes. They make all their utensils of wood, and their ladles out of the heads of cattle, whose skulls they know so well how to prepare that they use these ladles with ease for eating their sagamite."¹

It has already been seen that the Illinois treated Father Marquette with great consideration, and it may be said that very little was known of the other tribes until La Salle and his party made their journeys through the Illinois country. At that time, Father Louis Hennepin, who was the historian of the first voyage, set down his impressions of the Indians found along the route, and those added materially to the Indian lore of that time. The following extracts from Father Hennepin's remarks are interesting:

¹ Kellogg, *Early Narratives of the Northwest*, pp. 24-34.

"Before I speak in particular of the Illinois, I think fit to observe here, that there is a nation of the Miami, who inhabit the banks of a fine river within fifteen leagues from the lake in the latitude of 41 degrees. The Maskoutens and Outtouagamis live more Northward of the River Mellioki (Milwaukee), which runs into the lake in the latitude of 43 degrees. To the West of it live the Kickapoos and Ainoves (Iowas) who have two villages, and to the west of these there is the village of the Illinois Kaskaskia, situated towards the source of the River Chicago. The Authoutantas and Maskoutens-Nadouessians live within one hundred and thirty leagues of the Illinois in three great villages on the banks of a fine river which discharges itself into the great river Mississippi. We shall have occasion to talk of these and several other nations.

"Most of these Savages, and especially the Illinois, make their cabins of flat rushes which they sew together, and line them with the same; so that no rain can go through it. They are tall, strong, and manage their bows and arrows with great dexterity; for they did not know the use of firearms before we came into their country. They are lazy, vagabonds, timorous, pettish, thieves, and so fond of their liberty that they have no great respect for their chiefs.

Their villages are open, and not enclosed with palisades as in some other places, because they have not courage enough to defend them, for they fly away as soon as they hear their enemies approach. Besides their arrows, they use two other weapons, a kind of a pike and a club of wood. Their country is so fertile that it supplies them with all necessaries for life, and especially since we taught them the use of iron tools to cultivate it.

"As there are some stony places in this country where there is a great quantity of serpents, very troublesome to the Illinois, they know several herbs which are a quicker and surer remedy against their venom than our treacle or orvietan. They rub themselves with these herbs, after which they play with those dangerous serpents without receiving any hurt. They take the young ones and put them some times into their mouth. They go stark naked in summer-time, wearing only a kind of shoes made of the skins of bulls; but the winter being pretty severe in their country, tho' very short, they wear gowns made of the skins of wild beef or of bulls which they dress and paint most curiously as I have already observed.

"The Illinois, as most of the Savages of America, being brutish, wild and stupid, and their manners being so opposite to the morals of the Gospel, their conversation is to be despaired of, till time and commerce with the Europeans has removed their natural fierceness and ignorance and thereby made them more apt to be sensible of the charms of Christianity. I have met with some who were more teachable; and Father Zenobe told me that he baptized two or three of them at the point of death, because they desired it; and showed some good disposition to induce him to grant that demand. They will readily suffer us to baptize their children and would not refuse it

themselves, but they are incapable of any previous instruction concerning the truth of the Gospel and the efficacy of the sacraments."²

Hundreds of volumes have been written and the personal observations of many travelers and pioneers have been quoted to describe the Indians, their habits and customs. Other things being equal, the contemporary account is the best authority, and if the writer be trained to the task, such training must add value. The remarks of Marquette and Hennepin with reference to the Indians are conceded to be reliable, and the reasons that make them authoritative apply to several other early visitors to this region, and especially to those of Father Pierre Francois Xavier de Charlevoix, S. J., who, in many quarters is believed to be one of the world's greatest historians. Charlevoix passed through the Illinois country over much the same route as Marquette and La Salle in 1721, and besides committing to paper many other things of interest, gave a complete account of the Indians in the territory, following the individual's growth from birth to death, and even describing the ceremonies subsequent to death. This account of the Indians by Charlevoix is contained in letters written to the Duchess of Lesdiguières, and being very rare, is quite inaccessible to the average reader. It has not heretofore been made extensive use of for the purpose of informing us with regard to the natives found here by the discoverers and explorers. Such a lengthy quotation as is here used it is felt is justified by the importance of the subject and the inaccessibility of first-hand information.

"The children of the Indians after leaving off the use of the cradle, are under no sort of confinement, and as soon as they are able to crawl about on hands and feet, are suffered to go stark naked wherever they have a mind, through woods, water, mire and snow, which gives them strength and agility, and fortifies them against the injuries of the air and weather; but this conduct, as I have already remarked, occasions weaknesses in the stomach and breast, which destroy their constitution very early. In the summer time they run the moment they get up to the next river or lake, where they remain a great part of the day playing in the same manner we see fishes do in good weather near the surface of the water. Nothing is more proper than this exercise to render the body active.

They take care likewise to put the bow and arrow into their hands betimes, and in order to excite in them that emulation which is the best mistress of the arts, there is no necessity of placing their breakfast on the top of a tree as was formerly done to the Lacedæmonian youth; they are all born with so strong a passion for glory as to have no need of a spur; thus they shoot their arrows with wonderful exactness, and it scarce costs them any trouble to arrive at a like dexterity

² Thwaites, *A New Discovery of a Vast Country in America*, p. 166.

in the use of our firearms. They also cause them to wrestle together, and so keen are they in this exercise that they would often kill one another, were they not separated in time; those who come off with the worst are so mortified at it that they can never be at rest till they have had their revenge.

We may in general say that fathers and mothers neglect nothing in order to inspire their children with certain principles of honor which they preserve their whole lives, but which are often ill enough applied; and in this consists all the education that is given them. They take care always to communicate their instructions on this head in an indirect manner. The most common way is by rehearsing to them the famous exploits of their ancestors or countrymen: the youth take fire at these recitals and sigh for an opportunity of imitating what they have thus been made to admire. Some times in order to correct their faults they employ tears and entreaties, but never threats; these would make no manner of impression on minds which have imbibed this prejudice, that no one whatever has a right to force them to anything.

A mother on seeing her daughter behave ill bursts into tears; and upon the others asking her the cause of it, all the answer she makes is, *Thou dishonourest me*. It seldom happens that this sort of reproof fails of being efficacious. Notwithstanding, since they have had a more frequent commerce with the French, some of them begin to chastise their children, but this happens only among those that are Christians, or such as are settled in the colony. Generally the greatest punishment which the Indians make use of in chastising their children, is by throwing a little water in their face; the children are very sensible of this, and in general of everything that looks like reproof, which is owing to this, that pride is the strongest passion at this age.

Young girls have been known to strangle themselves for a slight reprimand from their mothers, or for having a few drops of water thrown in their faces, warning them of what was going to happen in such words as these, *You shall not have a daughter long to use so*. The greatest evil in this sort of education is that what they exhort young people to is not always virtue, or that what comes nearly to the same thing, that the ideas they give them of it are not just. In fact, nothing is so much instilled into them, whether by precept or example as an implacable desire of revenge.

It would seem, Madam, that a childhood so ill instructed, should be followed by a very dissolute and turbulent state of youth; but on one hand the Indians are naturally quiet and betimes masters of themselves, and are likewise more under the guidance of reason than other men; and on the other hand, their natural disposition, especially in the northern nations, does not incline them to debauchery. They, however, have some usages in which no sort of regard is paid to modesty, but it appears that in this, superstition has a much greater share than a depravation of heart.

The nations in these parts are not distinguished by their habit: the men in hot weather have often no garment except a shirt: In

winter they wear more or fewer clothes in proportion to the climate. They wear on their feet a sort of sockes made of deer-skin dried in the smoke; their shoes are also of skins or pieces of stuff wrapped round the leg. A waistcoat of skins covers their bodies down to their middle, over which they wear a covering when they can get it; if not they wear a robe of bear-skin or of several skins of beavers, otters, or other such like furs, with the hairy side inwards. The woman's bodices reach down to a little above the knee, and when they travel they cover the head with their coverings or robes. I have seen several who wore little bonnets made in the manner of leather caps; others of them wear a sort of cowl, which is sewed to their vests or bodices, and they have also a piece of stuff or skin which serves them for a petticoat, and which covers them from the middle down to the mid leg.

They are all very fond of shirts, which they never wear under their vests till they become dirty, and never put them off till they fall off with rottenness, they never giving themselves the trouble to wash them. Their tunics or vests of skins are commonly dried in the smoke like their frocks, that is, they are suffered to be fully penetrated with it, when they rub them till they are capable of being washed like linen. They also dress them by steeping them in water, and afterwards rub them between their hands till they become dry and pliant. They are, however, much fonder of our stuffs and coverings, which they esteem much more commodious.

Several of them paint themselves as the Piots did formerly, over the whole body: others in some parts only. This is not considered by them as purely ornamental; they find it, likewise as is said, of great use to them: it contributes much to defend them from the cold and wet, and saves them from the persecution of the gnats. It is, however, only in the countries occupied by the English, and especially in Virginia, that the custom of painting themselves all over is very common. In New France most are satisfied with making a few figures of birds, serpents or other animals, and even foliage or the like, without any order or symmetry, and often on the face, and some times on the eye-lids, according to the caprice of the person. Many of the women, too, cause themselves to be painted over the jaw-bone in order to prevent the toothache.

This operation which is done by pricking the parts, is not painful in itself; it is done in this manner: they begin with tracing on the skin after it is well stretched, the figure they have a mind to paint on it. They afterwards prick with the bone of a fish or with needles all these traces even till the blood comes, afterwards they rub it over with charcoal and other colors well pulverized. These powders insinuate themselves under the skin so that the colors are never effaced. But in some, after a time, the skin swells; then there arises a tetter accompanied with an inflammation: this is commonly followed by a fever, and if the weather proves hot, or if the operation has been pushed too far, the life of the patient is endangered.

The color with which they paint their faces and the grease with which they rub the whole body, produce the same advantages, and in the opinion of the Indians, contribute as much to the beauty and comeliness of the person as the pricking. The warriors paint themselves when they take the field in order to terrify the enemy, and perhaps, too, with a view to hide their own fear, for we must not believe them to be entirely exempt from it. Young persons do it, in order to conceal their youth, which makes them less esteemed by the old soldiers, or their paleness after some disease which they would be afraid would be taken for the effect of their want of courage. They do it likewise in order to improve their good looks; in which case the colors are more lively and in greater variety: they also paint the prisoners who are condemned to die, for what reason I know not; this is perhaps done to adorn the victim who is about to be sacrificed to the god of war. Lastly, they paint dead persons and expose them covered with their finest robes, and this, no doubt, that they may conceal the dead paleness which disguises them.

The colors made use of on these occasions are the same employed in dying their skins, and are drawn from certain earths and from the barks of trees. These are not very lively, but are very difficult to efface. The men add to these ornaments some down of swans or other birds, which they scatter over their hair, which is besmeared with fat by way of powder. To this they add feathers of all colors, and tufts of hair of different animals, all placed in a very grotesque manner. The disposition of their hair, sometimes bristling on one side and lying flat on the other, or dressed in a thousand odd ways; with pendants in their ears and sometimes in their nostrils, a large shell of porcelain hanging from their neck or on their breast, crowns of feathers with claws, talons or heads of birds of prey, small deer horns; all these are so many essential articles of their dress. But whatever is of an extraordinary value is always employed in adorning their captives when these wretches make their first entry into the village of the conquered. It is to be remarked that the men take no care to adorn any part but the head. Quite the reverse happens with the women. They scarce use any dress on their heads at all; only they are very jealous of their hair and would think themselves dishonored forever were it to be cut. Thus, when at the death of their relations they cut off part of the hair, they pretend to show by this act the most extreme grief they are capable of. In order to present this ornament of the head they rub it often with fat, powder it with the bark of a certain tree, and sometimes with vermillion, then wrap it in the skin of an eel or serpent by way of locks which are plaited in form of a chain and which hang down to their middle. As to the face, they content themselves with drawing a few lines on it with vermillion or other colors.

The nostrils are never bored, and it is only among some nations that their ears are so. Where this is the case, they insert in them or hang to them, as well as the men, beads of porcelain. When they are in their finest dress they wear robes on which are painted

all sorts of figures, small colors of porcelain, without any great order or symmetry, and a kind of border tolerably well worked with the hair of the porcupine, which they also paint with different colors. They adorn in the same manner their children's cradles, and over the extremity towards the head, they fix a semicircle or two of cedar that they may cover the child without incommoding its head.

Besides, the care of household affairs and making the necessary provision of wood, the women are likewise also charged with the culture of the fields; as soon as the snows are melted and the water sufficiently drained off, they begin with preparing the ground, which is done by stirring it slightly with a crooked piece of wood, the handle of which is very long, after having set fire to the dried stalks of their maize and other herbs which have remained since the last harvest. Besides that, those sorts of grain which are cultivated by these people are all summer corn, they pretend that the nature of the soil of this country will not permit them to sow anything before the winter. But I believe that the true reason why corn would not sprout if it were to be sown in the autumn, is either that it would spoil during the winter, or would rot on the melting of the snows. It may also be, and it is the opinion of several persons, that the corn which is sown in Canada, though originally come from France, has contracted through length of time, the nature and properties of summer corn, which is not strong enough to sprout several times, as it happens to such sorts of grain as we sow in September and October.

Beans or rather caravanches are sown with maize, the stalk of which serves for support to them; I think I remember to have been told that it is from us the Indians received this sort of pulse which they hold in great esteem, and which, in fact, differs nothing from ours. But what I am surprised at is, that they make little or no use of our peas which have acquired in the soil of Canada a degree of excellence much superior to what they have in Europe. Turn-soles, watermelons and pumpkins are first raised in a hot-bed and afterwards transplanted.

The women commonly assist one another in their labor in the fields, and when reaping time comes, they have sometimes recourse to the men, who then condescend to put their hands to work. The whole concludes with a festival and with a feast which is given in the night. Their corn and other fruits are preserved in repositories which they dig in the ground, and which are lined with large pieces of bark. Some of them leave the maize in the ear, which is tufted like our onions, and hang them on long poles over the entry of their cabins. Others thresh it out and lay it up in large baskets of bark, bored on all sides to hinder it from heating. But when they are obliged to be from home for any time, or when they apprehend some irruption of the enemy, they make great concealments under ground where these sorts of grain are exceedingly well preserved.

In the northern parts they sow little, and in several places none

at all, but purchase maize by way of exchange for other commodities. This sort of pulse is very wholesome, nourishing and light upon the stomach. The way in which our French Canadian travelers commonly dress it is to boil it a little in a sort of lye. In this state it keeps a long time; they commonly make their provision of it for long journeys, and complete the dressing of it as they want it by boiling it in water or in broth, if they can get any, with a little fat along with it.

This is no disagreeable eating, but many are of opinion that the too constant use of it is prejudicial to the health, the lye giving it a corrosive quality, the effects of which become sensible after some time. When the maize is in the ear and still green, some roast it on the coals, in which way it has an excellent flavor. They commonly regale strangers with this dish. They also send it in some places to persons of distinction who arrive in their village, much in the same manner as they present the freedom of a city in France.

Lastly, it is of this pulse the *Sagamity* is made, which is the most common food of the Indians. In order to get this they begin with roasting it, they afterwards bruise it, separate it from the hulk and then make it into a sort of pap, which is insipid when without meat or prunes to give it a relish. It is sometimes made into meal, called *farino froide*, and is the most commodious and best provision for a journey; and such persons as walk on foot can carry no other. They also boil the maize in the ear whilst it is still tender, they afterwards roast it a little, then separate it from the ear and lay it to dry in the sun; this will keep a long time, and the sagamity made of it has an excellent flavor.

The detail of these dishes is a proof how little delicate the Indians are in their eating: we should also be of opinion that their taste is very much vitiated, were it possible to fix this point. They are above all things fond of fat, which when they can get it, is the reigning ingredient in all their cookery; some pounds of candles in a kettle of sagamity makes an excellent dish with them.

The Southern nations had no kitchen utensils, but some vessels of earthen-ware. In the North they made use of wooden kettles, and made the water boil by throwing into it red hot pebbles. Our iron pots are esteemed by both as much more commodious than the others, and are the commodity you can promise most to dispose of quickly in trading with the Indians. Among the Western nations they use wild oats instead of maize: this is likewise very wholesome, and if less nourishing, the hunting of the buffalo which is very plentiful in those parts, abundantly compensates that defect. Amongst the wandering Indians who never cultivate the ground, the sole resource when their hunting and fishing fall short, is a kind of moss which grows on certain rocks, and which our Frenchmen call *Trippe de Roches*; nothing can be more insipid than this food, which is even very far from being substantial, and can at most keep one from dying of hunger. I am less still able to conceive what has, however, been attested by persons worthy of credit, that the Indians eat as a

great dainty a kind of maize which is laid to rot in standing water as we do hemp, and which is taken out quite black and stinking. They even add that such as have taken a liking to this strange dish, do not with their will lose any of the water or rather of the dirt that runs from it, and the smell of which alone would be enough to turn the stomach of any other person. It is probably necessity alone which has discovered this secret, and if this does not likewise constitute all the seasoning to it, nothing can be stronger proof that there is no disputing of tastes.

The Indian women make bread of maize, and though this is only a mass of ill kneaded paste without leaven, and baked under ashes, these people reckon it excellent, and regale their friends with it; but it must be eaten hot for it will not keep cold; sometimes they mix beans, different fruits, oil and fat with it: one must have a good stomach to digest such dainties.

The Indians make no other use of the turnsoles (sunflowers), but to extract from them an oil with which they rub themselves: this is more commonly drawn from the seeds than from the root of this plant. This root differs little from what we call in France *Topinambours* or apples of the earth. Potatoes so common in the islands and on the continent of South America, have been planted with success in Louisiana. The continual use which all the nations of Canada made of a kind of tobacco which grows all over this country, has given occasion to some travelers to say they swallowed the smoke of it which served them for food; but this has since been discovered to be a falsity, and to have no foundation, except from their having been observed to remain a long time without eating. After once tasting our tobacco they can no longer endure their own, and it is very easy to gratify them in this point, tobacco growing very well here, and it is even said that by making a proper choice of the soil, we might raise a most excellent sort of it.

The lesser occupations of the women and what is their common employment in their cabins, are the making of thread from the interior pellicles of the bark of a tree called white-wood which they manufacture nearly as we do hemp. The women, too, are the dyers: they work also at several things made of bark, and make small figures with the hair of the porcupine; they make small cups or other utensils of wood, they paint and embroider deer skins and they knit belts and garters with the wool of the buffalo.

As for the men they glory in their idleness, and actually spend more than half their lives in doing nothing from a persuasion that daily labor degrades a man, and that it is only proper for women. The proper function of man, say they, is to fish, hunt and go to war. It is they, however, who are to make everything necessary for these three exercises: thus the making of arms, nets, and all their hunting and fishing equipage as well as their canoes with their rigging, their racquets, or snow shoes, the building and repairing of their cabins, are the office of the men, who notwithstanding on these occasions often make use of the assistance of the

women. The Christians are a little more industrious, but never work except by way of penance.

These people, before we provided them with hatchets and other instruments, were very much at a loss in felling their trees and making them fit for the uses they intended them for. They burned them near the root, and in order to split and cut them into proper lengths, they made use of hatchets made of flint which never broke, but which required a prodigious time to sharpen. In order to fix them in a shaft, they cut off the top of a young tree, making a slit in it, as if they were going to graft it, into which they inserted the head of the axe. The tree growing together again in length of time, held the head of the hatchet so firm that it was impossible for it to get loose: they then cut the tree at the length they judged sufficient for the handle.

Their villages are generally of no regular form. Most of our ancient accounts have represented them of a round figure, and perhaps the authors of them saw none but such as were so. In a word, imagine to yourself, Madam, a confused heap of cabins placed without any order or design, some of them like cart houses, others like so many tubs, built of bark, supported by a few posts and sometimes coarsely plastered on the outside with clay and, in fact, built with much less art, neatness and solidity than those of the beavers. These cabins are from fifteen to twenty foot broad, and sometimes a hundred in length. In this case they have several fires, each fire serving for a space of thirty feet.

When the floor happens not to be large enough for bedding for all the persons in the family, the young folks have their beds on a kind of loft five or six feet from the ground, and which runs the whole length of the cabin; the household furniture and provisions are placed above that on shelves laid crossways next the roof. There is commonly before the entry, a sort of vestibule or lobby where the youth sleep in the summer-time, and which serves as a repository for wood in the winter. The doors are only so many pieces of bark, suspended from the top like the ports of a ship. These cabins have neither chimneys nor windows, only there is left in the middle of the roof an aperture by which part of the smoke gets out, and which they are obliged to stop up when it rains or snows, as also to put out the fire if they would not be blinded with smoke.

The Indians are more skillful in erecting their fortifications than in building their houses; here you see villages surrounded with a good palisado and with redoubts, and they are very careful to lay in proper provision of water and stones. These palisadoes are double, and even sometimes treble, and have generally battlements on the outward circumvallation. The piles of which they are composed are interwoven with branches of trees, without any void space between. This sort of fortification was sufficient to sustain a long siege whilst the Indians were ignorant of the use of firearms.

Every village has a pretty large square, but they are seldom regular.

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After having seen in what manner they are treated during sickness, we shall take a view of them whilst they are dying and of what passes after death.

For the most part, when they believe themselves past hopes of recovery, they put on a resolution truly stoical, and even see their death hastened by those persons who are dearest to them without testifying the least chagrin. No sooner has the physician pronounced sentence on a dying person than he makes an effort to harangue those who are about him. If he is the head of a family, he makes his funeral oration beforehand, which he concludes with giving his children the best advice he can; afterwards he takes his leave of everybody, gives orders for a feast, in which all the provisions remaining in the cabin must be consumed, and lastly receives presents from his family.

While this passes, they cut the throats of all the dogs they can catch, that the souls of these animals may give information to the people in the other world that such a person is soon coming to join them; and they throw all their bodies into the kettle in order to increase the feast. The repast being over, they begin their lamentations, which are interrupted with taking their last farewell of the dying person, wishing him a good voyage, comforting him on his separation from his friends and relations, and assuring him that his children will maintain all the glory he has acquired.

It must be confessed, Madam, that the indifference with which these people face death has something admirable in it, and this is so universal that an Indian has seldom been known to be uneasy on being informed that he has but a few hours to live; the same genius and principle prevail everywhere, though the usages with respect to what I have been now relating vary greatly in the different nations. Dances, songs, invocations and feasts are everywhere prescribed by the physicians, remedies almost all of them more likely, according to our notions, to kill a man in perfect health than to recover a sick person. In some places they are contented with having recourse to the spirits, who, if the patients recover their health, have all the honor of the cure, but the sick person is always the most unconcerned about his fate.

On the other hand, if these people show little judgment in the manner of their treating the sick, it must be confessed that they behave with regard to the dead with a generosity and an affection that cannot be too much admired. Some mothers have been known to preserve for years together the corpse of their children and others to draw the milk from their breasts and sprinkle it on their graves. If a village in which there are any dead corpse happens to be set on fire, the first thing done is to remove them to a place of safety: they strip themselves of everything most valuable about them in order to adorn the deceased: they open their coffins from

time to time in order to change their habits, and they take victuals from their mouths in order to carry them to their graves and to places where they imagine their souls resort. In a word they are much more expensive upon the dead than the living.

As soon as the sick person has fetched his last breath, the whole cabin resounds with lamentations, which continues as long as the family is in a condition to furnish the expense, for open table must be kept during all that time. The carcass adorned with the finest robe, the face painted, the arms of the deceased with everything he possessed laid by his side, is exposed at the gate of the cabin, in the same posture in which he is to lie in the tomb, and that is in many places the same with that of a child in the womb. It is customary among some nations for the relations of the deceased to fast till the funeral is over, all which interval is passed in weeping and howling, in regaling all those who visit them, in making the elogium of the dead, and in reciprocal compliments. Amongst other nations they hire mourners who acquit themselves perfectly well of their duty. They sing, they dance and weep incessantly, and always in cadence; but this outward show of borrowed grief is not prejudicial to that which nature exacts from the relations of the deceased.

It appears to me that they carry the corps to the place of burial without any ceremony, at least I have found nothing upon this head in any relation; but when they are once in their grave, they take care to cover them in such manner that the earth does not touch them, so they lie as in a cell entirely covered with skins, much richer and better adorned than any of their cabins. A post is afterwards erected, on which they fix everything capable of expressing the esteem in which they held the deceased. His portrait is sometimes placed upon it, with whatever else can serve to make passengers acquainted with his state and condition and signify the most remarkable actions of his life. Fresh provisions are carried to the place every morning, and as the dogs and other beasts do not fail to take advantage of this, they would fain persuade themselves that it is the soul of the deceased who comes to take some refreshment.

After this, it is not to be wondered at if the Indians believe in apparitions: In fact they have numberless stories of that kind. I have seen a poor man, who merely by the strength of hearing them talked of, imagined he had always a troop of dead men at his heels; and as people took a pleasure in terrifying him, he at last became stark mad. After, however, a certain term of years, they use as much precaution to efface the remembrance of those they have lost from their minds, as they had before taken care to preserve it, and this they do entirely to put an end to the grief they felt on that occasion.

Some of our missionaries asked of their converts one day why they deprived themselves of the most necessary things in favor of their dead? "It is," answered they, "not only to testify to our neighbors the love we bore them, but likewise to prevent our having always before our eyes, objects, which being constantly used by

them, must incessantly renew our grief." It is likewise for this reason they refrain during a certain time from mentioning their names; and that, if any other of the family hears it, he quits it all the time the mourning continues. This likewise is probably the reason why the highest affront that can be offered to any one is to tell him: *Your father is dead, or your mother is dead.*

When an Indian dies in the time of hunting, his body is exposed on a very high scaffold, where it remains till the departure of the company, who carry it with them to the village. There are some nations who have the same custom with respect to all their dead, and I have seen it practiced among the Missisaguez at the Narrows. The bodies of those who are killed in war are burnt, and the ashes carried back in order to be deposited in the sepulchres of their ancestors. These sepulchres, among those nations who are best fixed in their settlements, are a sort of burial grounds near the village. Others inter their dead in the woods at the foot of some tree, else dry them and preserve them in boxes till the festival of the dead, of which I shall presently say somewhat; but in some other places, a ceremonial ridiculous enough is put in practice with respect to those who have been drowned or starved to death by the cold.

Before I enter on the description of it, it will be proper to take notice, Madam, that the Indians believe when such accidents happen, that the souls are angry and will not be appeased till the bodies are found. Then the preliminaries of weeping, dancing, singing and feasting being first over, the body is carried to the burial place, or if that is at too great a distance, to the place where it is to remain till the festival of the dead. A very large ditch is dug here and a little fire kindled. Then the young men approach the carcass, cut the flesh from those parts which have been marked out by the master of ceremonies and throw it into the fire together with the bowels. During this whole operation, the women and especially the relations of the deceased, continue turning round those who are at work, exhorting them to acquit themselves well of their duty, and putting grains of porcelain in their mouths; as we do sugar plums in the mouths of children when we would have them do any particular thing.

The burial is followed by presents which are made to the family afflicted, and this is called *covering the dead*. These presents are made in the name of the village, and sometimes in that of the nation. The allies likewise send presents at the death of considerable persons. But before this, the family of the deceased make a feast in his name, accompanied with games, for which prizes are proposed. There are a sort of jousts or tournaments carried on in this manner: one of their chiefs throws upon the tomb three buttons about a foot in length, a young man, a woman and a girl take each of them one, and those of the same age, sex and condition endeavor to wrest them out of their hands. The persons with whom they remain are reckoned the conquerors. There are likewise races, and sometimes they shoot at a mark; in a word, by a custom established

through all Pagan antiquity, an action wholly melancholy in itself concludes with songs and shouts of victory.

It is true, the family of the deceased take no part in these rejoicings, but on the contrary observe in their cabin after the obsequies are over, a mourning, the laws of which are very severe. They must have their hair cut off, and their faces blacked; they must have their head in an erect posture, wrapped up in a covering, without looking upon any one, making any visits, or eating anything hot; but must deprive themselves of all pleasures, having scarce any clothing on their bodies, and never warming themselves, even in the midst of winter. After this grand mourning they begin another more moderate, which lasts for two or three years longer, but which may yet be mitigated a little; but nothing prescribed is ever dispensed with, without the permission of the cabin, to which the widow and widower belong; and these permissions as well as the conclusion of the mourning are always attended with a feast.

Lastly, they are not at liberty by the laws of widowhood to engage in second nuptials without the consent of those on whom they depend. And should there be no husband found for the widow, she is very little concerned about it, in case she has male children old enough to provide for her support; she may still remain in the state of widowhood without fear of being reduced to want. If she has a mind to marry again, she is at liberty to choose for herself, and the person she marries becomes the father to her former children, enters into all the rights and is subject to all the obligations of the first husband. A husband never weeps for the loss of a wife; tears in the opinion of the Indians being looked upon as unworthy of men, but this does not hold true amongst all the nations.

The women on the contrary bewail their husbands a year, are eternally invoking him and fill the villages with their cries and lamentations, and especially at the rising and setting of the sun, at noon, and in some parts when they go forth to their labor or return from it. Mothers mourn in much the same manner for their children. The chiefs mourn for six months, after which they are free to marry again.

Lastly, the first and oftentimes the only salutation paid to a friend and even to a stranger on his entering their cabins is to bewail the relations they lost since they last saw them. They lay their hand on his head and signify the person they lament, but without naming him. This is entirely founded on nature, and favors nothing of the barbarian; but what I am going to relate to you appears inexcusable in every respect. This is the conduct which these nations observe with regard to all who have died a violent death, even in war and in the service of their country.

They have taken it into their heads that the souls of these persons in the other world have no commerce with the rest, and on this principle they burn them or bury them immediately, and even sometimes before they are quite dead. They never lay them in the com-

mon burying-ground, and allow them no share in the grand ceremony which is repeated every night for years among some nations, and every ten years amongst the Hurons and Iroquois.

This is called the festival of the dead, or of souls. The following is what I have been able to collect, and is the most uniform as well as most remarkable account of this most singular and extraordinary act of religion known amongst the Indians. They begin with agreeing upon the place where the assembly is to be held, afterwards they make choice of a king of the feast, whose business is to take order for everything and to invite the neighboring villages. On the day appointed they assemble and go in procession, two and two to the burial-place; there every one falls to work to uncover the dead bodies, and afterwards they remain some time in silent contemplation of a spectacle, so capable of furnishing the most serious reflections. The women are the first who break this religious silence by raising lamentable cries which still add to the horror with which every spectator is seized.

This first act ended, they take up the carcasses and gather the dry and loose bones, with which they load the persons who are appointed to carry them. They wash such bodies as are not entirely corrupted, take away the putrid flesh with all other filth from them, and wrap them in new robes of beaver skins. Afterwards they return in the same order they came, and when the procession reaches the village, each person deposits his load in his own cabin. During the march the women continue their wailings, and the men wear the same marks of grief as on the day of the death of the person whose remains they are thus carrying. This second act is followed with a feast in each cabin in honor of the dead of the family.

On the following days there are public feastings, which are accompanied as on the day of the interment, with dances, games and combats, for which there are also prizes proposed. From time to time they raise certain cries, which they call the cries of the souls. They make presents to the strangers amongst whom there are sometimes persons who have come a hundred and fifty leagues off, and receive presents again from them. They even make use of these opportunities to treat of their common affairs, as the election of a chief. All passes with a great deal of order, decency and modesty, and every person present appears filled with sentiments proper to the occasion. Everything, even the dances and songs, breathe such a sorrowful air that the heart is penetrated with the most lively sorrow, so that the most indifferent person must be struck at the sight of this spectacle.

After some days have passed, they go in procession to a large council-room built on purpose, where they hang up against the walls the bones and carcasses in the same condition in which they were taken up, and they display the presents destined for the dead. If amongst the rest there happen to be the remains of some chief, his successor gives a grand repast in his name and sings his songs. In several places the dead bodies are carried from canton to canton, where they are always received with great demonstrations of grief

and tenderness, and everywhere presents are made them. Lastly, they carry them to the place where they are to remain for eternity. But I forgot to tell you that all these processions are to be found of instruments, accompanied with the finest voices, and that every person observes an exact cadence in his motion.

This last common place of burial is a great ditch lined with the finest furs and with whatever is most precious. The presents destined for the dead are placed apart, and in proportion as the procession arrives each family places itself on a kind of scaffold erected around the ditch. The moment the dead bodies are deposited, the women begin their cries and lamentations. Afterwards all the spectators go down into the ditch, when every one takes a small quantity of earth which he preserves with the greatest care, from a belief that it brings good luck at play. The dead bodies and bones are placed in proper order, being covered with new furs, over which is a layer of bark, and above all are thrown stones, timber and earth. Every one afterwards retires to his own home, but the women continue to return for several days to the same place to deposit some sagamity by way of food for the departed."

The Indians whose manners and customs Father Charlevoix thus describes were chiefly of the same tribes and families that settled around Fort St. Louis at the suggestion of La Salle, and were governed by Tonti for a score of years. Many references are found to these various tribes, but the earliest definite data concerning them is contained in a map made by a French cartographer named Franquelin in 1684. On Franquelin's map the name and location of several tribes together with the number of warriors of each tribe is given, by which we are advised that the Kilatica numbered 300, the Chaouenon 200, the Ouabona 70, the Oiatenan 500, the Illinois 1200, the Pepikokia 160, the Miami 1300, the Peanghichia 150, the Cheagoumenian 80, the Maramech 150, the Mascoutins Nationdufen Oupacole als Assistageronons 200, the Kikapoos 300. At considerable distance to the south Franquelin locates, also the Matoagami, and still further south the Tocogane. Fort Crevecoeur is shown on the map but none of the Indian tribes are located near it. Some evidence that at that time the Illinois had already removed and were all located at the fort near the rock.

The manner in which the Indian population fluctuated is indicated by the different numbers found by successive explorers. When Father Marquette was in the neighborhood of where Fort St. Louis was built in 1673, he found 74 cabins. When Father Hennepin was there in 1679 he counted 469 cabins and stated that each cabin contained four or five fires and each fire supplied one or two families. At the beginning of 1684, Father Zenobe Membre was there as we have seen, and stated that this village was composed of seven or eight

thousand souls. La Salle's confederation has been stated to have contained 20,000 Indian inhabitants. That progress had been made amongst the Indians is indicated by a report which Reverend Jacques de Lamberville made of "Canadian Affairs in 1696" written to his brother. The part of the report referring to Illinois is as follows:

"Father Gravier, who during (has spent) six years among the Illinois, has come to Quebec on business connected with his mission. He says that he is delighted with the fervor of that infant Church, wherein he counts over 2,000 persons whom he has baptized, and who live in the simplicity and piety of the first Christians. While speaking of this time, he was wholly penetrated with the thought of God, and was delighted with the great success God had granted to his labors; and his chief regret is that he has no missionaries to help him in extending the Kingdom of Jesus Christ among the surrounding nations, who speak the same language, and beg us to go to instruct them."³

Father Cravier himself wrote a letter to Bishop Laval dated September 17, 1699, which throws some light upon the missionary situation as concerns the Indians. The Canadian governor, Frontenac, was believed by the Jesuits to be their consistent enemy, and had driven Father Pinet away from his mission of the Angel Guardian at Chicago. Father Gravier expresses the hope that the Bishop will protect the missionaries and says:

"We shall also be safe from the threats of Monsieur the Count de Frontenac to drive us from our Missions, as he has already done from that of *l'Ange gardien* of the Miamis at Chicago, the charge of which Monseigneur of Quebec had confided to me, by his patents giving me the care of the Missions to the Illinois, Miamis and Scious, and confirming the powers that Your Grace had conferred upon Father Marquette and Father d'Alloues, who were the first missionaries to those southern nations. If Monsieur the Count de Frontenac had learned that in our missions we had done anything unworthy of our ministry, he could easily have applied to Monseigneur the Bishop or to his Grand Vicar. But he could not otherwise than by violence drive us from our Mission of Chicago, and we hope that Monseigneur of Quebec will not suffer such violence which is so prejudicial to his authority. And if Your Grace will be good enough to speak to him of it, he will reinstate and confirm Father Pinet of his Mission that he may there continue his duties which he has so auspiciously begun."⁴

In this same letter Father Gravier makes reference to a ciborium intended for the Illinois missions made from the silver plate in possession of the Bishop and a monstrance which the Bishop had promised for Father Gravier that are possibly somewhere in existence. Some

³ Thwaites, *Jesuit Relations*.

⁴ *Ib.*

of the relics of these early days have been located, but these earliest gifts to the Illinois missions would be a gratifying find.

One of the very latest accounts we have of the Indians in their old location is from the pen of Father Julien Bineteau written "From the Illinois country (January) 1699." Father Bineteau is known to have been in Chicago and at Fort St. Louis and also at Fort Crevecoeur about this time. This letter is so interesting as to justify reproduction in full:

My Reverend Father,

Paz Christi.

God continues to be served here, in spite of the opposition of the devil, who raises up people bitterly hostile to Christianity. We call them Jugglers here. In public they perform a hundred mummeries full of impiety, and talk to the skins of animals and to dead birds as divinities. They claim that medicinal herbs are gods from whom they have life and that no others must be worshiped. Every day they sing songs in honor of their little manitous as they call them. They inveigh against our religious and against the missionaries. "Where is the God," they say, "of whom the black gowns tell us? What does he give us to induce us to hear them? Where are the feasts they give us?" For, my reverend Father, it is by means of feasts that the demon's party is maintained here.

Although people of this kind seem very averse to embracing Christianity, many of them nevertheless respect or fear our mysteries, and are polite to the missionaries. Indeed, there are few whose children do not come to the chapel. Many send them thither; and, whatever may be the parents' motive, there is reason to hope that these young plants will one day bear fruit, and that the party of evil will insensibly disappear. You will be surprised to learn that several of these jugglers, when they fall ill, willingly have recourse to the missionary, and there are but a few who do not listen to him, and who do not admit that there is a Great Spirit, the maker of all things, who alone must be adored. Recently one of the chief men asked to be instructed, after having long resisted. Afterward, when he fell ill, and was near his end, he had no rest until he at last received holy baptism, while exhorting all his children to embrace our religion.

The young men are no less opposed to the progress of Christianity than are the jugglers. Among them are monsters of impurity, who abandon themselves without shame to the most infamous actions; this is the reason we find hardly a single young man upon whom we can rely for the exercise of religion. The middle-aged men and the old men alone have any constancy.

As a compensation, the women and girls have strong inclinations to virtue—although, according to their customs, they are the slaves of their brothers, who compel them to marry whomsoever they choose, even men already married to another wife. Nevertheless, there are some among them who constantly resist, and who prefer to expose

themselves to ill treatment rather than to do anything contrary to the precepts of Christianity regarding marriage.

There are many households where husband and wife live in great fervor, without heeding what the jugglers or the young libertines may say. They are always the first at church; they punctually attend the public prayers, and courageously support our side. Some of them assemble in the cabin of one of the notable men of the village, and there the whole conversation is about matters of piety, the catechism, the prayers which they recite to one another, or, finally, the hymns. As the children are persecuted on account of prayer, I know good Christians who urge them to go to their homes, and who offer to feed them and to share what they have with them, as if they were their own children.

There are also women married to some of our Frenchmen, who would be a good example to the best regulated households in France. Some of those who are married to savages manifest extraordinary care in maintaining piety in their families; they themselves teach their children; they exhort their husband to be virtuous; they ask them at night whether they have said their prayers; they urge them to approach the sacraments frequently; and, for their own part, they confess at least every week and often receive communion.

After having told you about the mission, I shall say a few words, my Reverend Father, about the missionaries. Father Gabriel Marest is doing wonders; he has the finest talent in the world for these missions; he has learned the language in four or five months, so that he can now give lessons to those who have been here a long time; he can endure an incredible amount of fatigue, and his zeal leads him to look upon the most difficult things as trifles. "I will never rest," he says, "as long as I live. I will never believe that I have done enough."

We have three chapels and we teach the catechism at four places. Kikapous as well as Illinois are lodged around us in order to cultivate corn in the neighborhood of our chief village. They have a share in God's word. Thus we both have no lack of occupation. From morning until night our house is never empty of people who come to be instructed and to confess. We have had to make our chapels larger than they were. Dear Father Marest is somewhat too zealous; he works excessively during the day, and he sits up at night to improve himself in the language; he would like to learn the whole vocabulary in five or six months. He lives only on a little boiled corn, with which he sometimes mixes a few small beans; and he eats a watermelon, which supplies his beverage. There is another missionary sixty leagues from here, who comes to see us every winter. He comes from the Province of Guyenne, and his name is Father Pinet. If you knew him I would tell you more about him. He has had the happiness of sending to heaven the soul of the famous Chief Peouris and those of several jugglers; and he has attracted to our chapel various persons who, through their fervor, are patterns to the village. I have now to speak to you solely of what concerns myself.

I am at present spending the winter with a portion of our savages

who are scattered about. I have recently been with the Tamarois to visit a band of them on the bank of one of the largest rivers in the world, which for this reason we call the Mississippi, or "the great river." More than seven hundred leagues of it have been found to be navigable, without discovering its source. I am to return to the Illinois of Tamaroa in the spring. There is a very great difference between this climate and that of Quebec, where the cold lasts a long time, and a great quantity of snow falls; whereas here, as a rule, the snow remains but a very short time. We have hardly felt the cold during the whole of this month of January. Vines climb all around the trees, up to their tops; the grapes are wild, and are not nearly as good as those of France. There are an infinite number of nut and plum trees of various kinds; also some small apples. We find here two other kinds of fruit tree that are not known in France. They are *assimines* and *piakimines*. Their fruit is good. We in this country go without all our other delicious fruits of France. Game is plentiful, such as ducks, geese, bustards, swans, cranes and turkeys. Ox, bear and deer furnish the substantial meats that we eat in the game country. The ox of these regions is of a blackish brown, and is the animal called "buffalo" in Europe; it has a large hump on the nape of the neck and very thick hair like the wool of our sheep in France; this makes good bed-coverings. We also see other animals, such as wildcats, lynxes and tree-rats; the female of the latter carries her young in a sort of pouch under her belly.

The life led by our savages is as follows. They start on their hunt about the end of September. All walk, or proceed in *pirouges* to the wintering places. From there the most active men, women and girls go into the interior to seek the ox; this animal is dangerous and boldly rushes at him who attacks it, especially when wounded; it snorts furiously and its glaring eyes are terrible. When the savages have killed one, they remove the flesh, especially that from the ribs, and divide it in halves. This meat is afterward spread for some time on a wooden grating three or four feet high, under which a bright fire is kept up; it is then rolled and dried in this manner. It keeps for a long time without becoming tainted. These pieces are called the *tenderloins*, and are in great demand in the village when the hunters return. This hunt ends about Christmas. The savages come back loaded with these *tenderloins*, and it is wonderful what heavy loads the men and women carry on the march. The remainder of the time until the month of March is passed in the winter quarters, where the women are continually occupied. The men go, from time to time, to hunt for deer or bear, and spend the rest of the time in gaming, dancing, singing *partisque fruuntur*. They are all gentlemen, the sole occupation of whose lives consists in hunting, in fishing and in war.

The life that the savages lead in the village is about the same as that in their winter quarters. The women alone till the soil and sow. They do this carefully, and consequently the corn is very fine and abundant. The idleness of the men is the cause of all their debauchery and of their aversion to the Christian religion. Balls are held here as in France. While in a cabin the dancers move about to the

cadence of a kind of drum, you hear, on the other hand, some old woman singing.

I am almost forgetting to tell you of our garden. One of their finest ornaments is what we call the watermelon, which grows to an extraordinary size. It has a very sweet taste and differs from our melons because it does not turn yellow. These melons are eaten without salt, and are harmless even when eaten in quantities.

The above, my Reverend Father, is a short description of the climate and of the customs of our Illinois. The young children always give us great hopes for the future. They are wonderfully eager to be instructed, and their desire to obtain a needle, a red bead, or a small cross or medal makes them try to give correct answers, and they learn a great deal in a short time.

I remain, my Reverend Father,

Your very humble and very obedient servant in our Lord,

JULIEN BINNETEAU, of the Society of Jesus.⁵

We have a still later account by one of the greatest of all the Illinois missionaries, Reverend Gabriel Marest, S. J., which is as follows:

From the Illinois Country in New France,
April 29, 1699.

My Reverend Father:

I have been nearly a year in this mission. The country here is very different from that about Quebec. The climate is warm, the soil fertile, the people affable and gentle of disposition. The state of religion here is as follows: but few embrace Christianity among the men, especially the young men, who live in excessive licentiousness, which renders them utterly averse to virtue and incapable of listening to their missionaries. Pray God, my Reverend Father, to cast a merciful eye upon them, and to withdraw them from so deplorable a condition. The women and girls, on the contrary, are well disposed to receive baptism; they are very constant and firm, when once they have received it; they are fervent in prayer, and ask only to be instructed; they frequently approach the sacraments; and, finally, are capable of the highest sanctity. The number of those who embrace our holy religion increases daily to a marked degree, so much so that we have recently been obliged to build a new church, as the first was too small; and, judging from the manner in which this one is filled every day, I think we shall shortly need a third one. Praise be to God who is pleased to shower his blessings here in such profusion.

As the village is large, being nearly half a league in length, our fervent Christians have lately erected a chapel at each end, so that instruction may be more easily given. They meet in these, and I go there regularly to teach them the catechism.

The children give us bright hopes for the future. It is impossible to believe how eager they are to be instructed. When they

⁵ *Id.*

return to their cabins, they tell their fathers, who are often still infidels, what they have learned. Above all, they know how to laugh at the jugglers' ridiculous ceremonies; and we see that jugglery is, in consequence, gradually disappearing.

Nearly ten years ago Father Gravier laid the foundations of this new christendom, which he fostered with care and trouble beyond belief. Reverend Father Binneteau has succeeded to his labors, and to the fruits thereof. In fact, we may say that this is one of our finest missions. In truth, it is impossible to imagine in France the good that can be done among these populous nations. It must also be confessed that, as a rule, we have occupation beyond our strength; and we need to be sustained by God from on high, not to succumb beneath the burden of our labors. Here is a description of the life we lead:

Every day before sunrise, we say Mass for the convenience of our Christians, who go from it to their work. The savages chant the prayers or recite them together during Mass, after which we disperse in different directions to teach the children the catechism, and then we have to visit the sick. On our return we always find several savages who come to consult us on various matters. In the afternoon, three times a week, there is general catechism for all the people. From that, we go through the cabins to strengthen the Christians, and endeavor to win some idolater. These visits are very useful, and I notice that the missionary never fails to effect some fresh conquest, or to bring back some strayed sheep. The visits are paid one day in one quarter, and on the morrow in another; for it is absolutely impossible to go through all the cabins in one day.

When we return to the house, we find it filled with our fervent Christians who come to receive instruction or to confess. It is generally at this time that I explain the pictures of the Old and of the New Testament. Pictures of this kind produce an impression upon the savage's mind, and greatly assist him in remembering what we tell him. Then the public prayers are said, which all attend, and they are followed by a half hour's instruction. After leaving the church, many wish to speak to us in private, and the night is frequently far advanced before we can satisfy every one. This is what we do every day. Saturdays and Sundays are completely occupied in hearing confessions. Thus a missionary is free only at night; and even that time is often taken to teach some of the people to sing the hymns.

During the winter we separate, going to various places where the savages pass that season. Last winter I had for my share a village of considerable size, three leagues from here; after saying Mass there on Sundays I came to say it again here at the fort for our French.

Three gentlemen of the Quebec Seminary sent by Monseigneur the Bishop to establish missions on the Mississippi, passed through here. We received them as well as we were able, lodging them in

our own house, and sharing with them what we could possess amid a scarcity as great as that which prevailed in the village throughout the year. On leaving, we also induced them to take seven sacks of corn that we had left, concealing our poverty from them so that they might have less objection to receiving what we offered them. In another of our missions, we also fed two of their people during the whole of last winter.

As these gentlemen did not know the Illinois language, we gave them a collection of prayers, and a translation of the catechism, with the notes that we have been able to make upon that language, in order to help them to learn it. In fine, we showed them every possible attention and kindness.

Entreat God, my Reverend Father, to grant me the grace of being faithful to Him, and of fulfilling here His designs regarding me for the advancement of His glory, and the entire conversion of these people, whom He has been pleased to confide to our care.

I remain, my Reverend Father,

Your very humble and obedient servant,

GABRIEL MAREST, S. J.*

The very next year the confederation on the upper Illinois dissolved, various tribes separating, in some cases losing their identity. The Kaskaskia and some other of the Illinois tribe left the territory with Father Marest and located as will be seen at the new Kaskaskia near the Mississippi.

The Peoria and some others remained near Peoria Lake while others rowed up and down the river, stopping sometimes at the Rock and again at Peoria.

* Thwaites, *Jesuit Relations*, Vol. LXV., pp. 79-85.

THE FIRST AMERICAN FOREIGN MISSIONERS

BY FATHER MARIAN HABIG, O. F. M.

Until our own day, America was itself a missionary country; and hence it was not able to send many missionaries to foreign lands in the past. But in recent years a lively interest in foreign missions has been awakened in our midst; and to-day there are numerous Catholic Americans, priests and brothers and sisters, laboring in foreign lands as missionaries. But who were the first missionaries to go from our midst into foreign fields? Who were the first American foreign missionaries? This question we can not answer without making some distinctions.

BISHOP ZUMARRAGA AND HIS COMPANIONS

If we include Central America when speaking of American missionaries, we must concede to Mexico the distinction of making the first attempt to send missionaries from American shores to a foreign pagan land. It is a remarkable fact, that this attempt was likewise the first on the part of missionaries in general to re-enter China during the modern period of its history. (We purposely use the term "re-enter," because there were flourishing Franciscan missions in China during the fourteenth century.) This first attempt was made by the first bishop of Mexico, Fr. John Zumarraga, O. F. M., and two of his priests, one a Dominican and the other a Franciscan.

It was as early as 1545, that Zumarraga turned his eyes toward pagan China. At this time, the Faith had been planted almost in entire New Spain, as Mexico was then called; and the thought that in the immeasurable land across the Pacific, where pagan souls were countless, there should not be a single missionary, filled his great soul with intense grief. Although a man of seventy years, he formed the heroic resolve to renounce his see in Mexico, and to labor as a plain missionary in China and if possible also to win the martyr's crown. Fr. Bartholomew Las Casas, O. P., was going to Europe just at this time; and he promised to obtain the Pope's approval for Zumarraga's plans. But Las Casas did not reach Rome; nor did he write for the permission, sought by Zumarraga. Nothing daunted, the aged bishop asked his king, Philip II, to employ the Spanish representative at Rome in his behalf. But the Pope refused to give the desired consent. The humble bishop now yielded and continued cheerfully to

labor for his flock in New Spain. The following year he was made an archbishop, the first of Mexico, though he strove hard to escape the honor. Two years later, 1548, he died a holy death.⁽¹⁾

No more successful in their endeavors to reach China were the companions of Zumarraga. The bishop's confessor, Fr. Dominic Betanzos, a Dominican, had already received the consent of his superiors and was on the point of setting sail for China, when a Provincial Chapter withdrew the obedience which had been granted.⁽²⁾

At the bottom of this movement toward China seems to have been Fr. Martin of Valencia, O. F. M., one of the "Twelve Apostles of Mexico," and their superior. These twelve Franciscans had come to Mexico in 1524; and since that year (it was now 1545), with the aid of some others, among them especially Bishop Zumarraga and Brother Peter of Ghent, O. F. M., they had changed pagan Mexico into a Catholic country. At any rate he, too, wanted to go to China. But after he made two attempts to embark and failed both times, he gave up the plan and devoted his last years to continued mission work among the Indians of Mexico.⁽³⁾

St. Francis Xavier, S. J., made the next attempt; but while waiting for an opportunity to cross over to the mainland, he died, 1552, on Sancian Island, off the coast of southern China. The first missionary who succeeded in entering China during the modern period was Fr. Melchior Nunez Barreto, S. J., who twice stayed at Canton for a month in 1555. The following year, the Dominican Fr. Gaspar da Cruz (Jasper of the Cross) also remained in Kwangtung Province for a short time; but when he was discovered, he was maltreated and expelled. The same lot befell the Augustinian, Fr. Martin of Rada, when he came to Fukien a few years later.

JOHN LEDYARD

The first one in the United States who tried to interest his compatriots in China was John Ledyard, a Protestant of Connecticut. In 1772 he entered Dartmouth College in New Hampshire with the intention of preparing himself for missionary work among the Indians. Later he abandoned this plan and became a sailor. He accompanied Captain Cook on his third voyage round the world, 1776-1780. It was probably on this voyage that he saw how furs bought on the Pacific coast for a sixpence were sold in Canton, China, for a hundred dollars. This showed him the possibilities of American trade with China. When he came back to New England, he tried to in-

duce American merchants to trade with Asia. His efforts were not without fruit; for on February 22, 1784, the first American vessel bound for China left New York. Fifteen months later it returned with a profit of \$38,000. From this time on, American interest in China grew. And in 1850, as many as eighty-eight Protestant missionaries from the United States had entered the Chinese Empire. The first Catholic missionaries to China from our country were not to leave until another three decades had passed. (*)

BISHOP BARRON AND HIS COMPANIONS

The first Catholic Americans of the United States who entered a foreign mission field were two secular priests and a layman who went to Africa in 1841. This came to pass in the following manner. In the early part of the nineteenth century, the American Colonization Society, wishing to establish a place in Africa whither freed blacks of the United States might return, sent out its first colony in 1820. This colony became permanently established at Cape Mesurado on the western coast of Africa. Eventually it developed into the Republic of Liberia, 1847. A number of the first American colonists were Catholic negroes from Maryland and the neighboring states. To their spiritual needs Bishop England of Charleston, S. C., called the attention of the American bishops in 1833 at the Second Provincial Council of Baltimore. The Council, however, confided the Liberian mission to the Jesuits, which under the circumstances was virtually postponing to take action on this question. (5) Finally the Sacred Congregation of Propaganda in 1840 asked the bishops of Philadelphia and New York for men to undertake this work. In answer to this call three men volunteered their services. These were the Very Reverend Doctor Edward Barron of Philadelphia, Reverend John Kelly of New York, and Denis Pindar, a lay catechist from Baltimore.

Dr. Barron was born, 1802, in Ireland. He finished his studies in Rome and was ordained there in 1826. For some years he then labored in his native country. In 1837 he came to Philadelphia; and soon after, he was made Vicar General of the diocese, President of the seminary and Rector of St. Mary's Church. It was while holding these important offices that he offered himself for the Liberian mission.

With his two companions he set sail from Baltimore on December 2, 1841. On February 10, 1842, he said the first Holy Mass at Cape Palmas, Africa. After laboring manfully for six months, Dr. Barron

realized that the number of missionaries was insufficient. While his two companions continued the work, he therefore returned to the United States and thence journeyed to Rome, where he made his report to the Holy Father. The outcome was that the two Guineas were erected into a Vicariate Apostolic, November 1, 1842. Dr. Barron was appointed its Vicar Apostolic and was consecrated Titular Bishop of Constantia by Cardinal Franson at Rome on January 22, 1843. With seven priests of the Society of the Immaculate Heart of Mary, newly founded by the Venerable Father Libermann for the evangelization of the black race and subsequently united with the Congregation of the Holy Ghost, Bishop Barron set sail for Africa from France in September, 1843, and arrived at Cape Palmas at the end of November. Within a year five or six of the new priests died of fever. Also Denis Pindar, the American catechist, fell a victim to the dread disease, January 1, 1844. This was a hard trial for Bishop Barron. Still he and Father Kelly were able to hold out for two years. Then they asked leave of Rome to return to the United States, since they could not withstand the climate any longer.

In passing we may mention that the Congregation of the Holy Ghost was also forced by the climate to give up the Liberian mission. Then the Fathers of Montfort (Company of Mary) took charge of it. Next it was visited by missioners from Sierra Leone. Finally it was entrusted to Priests of the African Missions (Lyons).

After Bishop Barron returned to the United States from Africa, he labored for the salvation of souls in Philadelphia, St. Louis and Florida. He died while working among yellow fever victims in Savannah, Georgia. In the Catholic cemetery of this city, one may see his tomb, bearing the following simple inscription:

EDWARD BARRON
BISHOP OF AFRICA
WHERE HE LOST HIS HEALTH
RETURNED TO AMERICA AND
DIED IN SAVANNAH DURING
THE EPIDEMIC
SEPTEMBER 12, 1854

Father Kelly, after his return from Africa, held a pastorate for a long time and died at Jersey City, New Jersey, April 28, 1866. While in Africa he wrote down some memoirs which contain many

botanical data of scientific value. These notes are now in the hands of Archbishop Le Roy, C. S. Sp.⁽⁶⁾

FATHER REMY GOETTE, O. F. M.

The first Catholic missionary to go to China from the United States was Fr. Remy Goette, O. F. M. He had come to this country as an exile from Germany during the "Kulturkampf." It was in May, 1875, that he was forced to leave his native land in the company of other Franciscans, among them two of his own brothers, Fr. Athanasius and Fr. John Capistran, who were still novices. Fr. Remy had completed his novitiate year in the Franciscan friary at Warendorf before he left Germany.⁽⁷⁾

In the Middle West of our country he made his theological studies. The Rt. Rev. Caspar H. Borgess, Bishop of Detroit, conferred on him the Tonsure, the Minor Orders and the Subdiaconate on September 19, 1878, in old St. Anthony's Church, St. Louis, Mo. In the Church of St. John the Evangelist of the same city, the Rt. Rev. Patrick Ryan, Auxiliary Bishop of St. Louis, promoted him to the Diaconate on June 22, 1879, and ordained him to the Holy Priesthood the following year on May 16. A companion of Fr. Remy in all these ordinations was Fr. Francis Xavier Engbring, O. F. M., of whom we shall speak later.

In 1881, the year following his ordination to the Priesthood, Fr. Remy departed for the Chinese missions as the first Catholic priest to go thither from the United States. But we refrain from calling him the first "American," because he did not relinquish his membership in the Franciscan Province of the Holy Cross in Germany, which revived after the "Kulturkampf." He did not, therefore, join the Franciscan Province of the Sacred Heart in the United States, but only completed his studies in this country.

Some years after he left for China, he appears to have returned to Germany for some time; for, Fr. John Ricci, O. F. M., records him as coming anew to China in 1888 as a missionary for northwest Hupeh.⁽⁸⁾ Later he was transferred to the mission field of his Province in northern Shantung; and here he died in his sixty-fourth year on July 7, 1920.

BISHOP ATHANASIVS GOETTE, O. F. M.

Unlike his brother, Fr. Athanasius Goette became a member of the Franciscan Province of the Sacred Heart, which had its headquarters in St. Louis till August, 1927, and now has them in Chicago.

After he came to this country, he finished his novitiate at Teutopolis, Illinois, and there pronounced his simple vows, October 16, 1875. He was then sent to the Franciscan House of Studies at Quincy, Illinois, where also he made his solemn profession, October 23, 1878. In St. Louis he completed his studies and was ordained priest, June 5, 1881, in St. John's Church by Bishop Ryan, Auxiliary of Archbishop Peter Richard Kenrick of St. Louis.

Soon after, he applied for the Chinese missions to the Minister General, Most Rev. Bernardine dal Vago, O. F. M.; and in May, 1882, he received his obedience for China. At the end of the same year he arrived in that country. His brother, Fr. Remy, had arrived in the preceding year. Fr. Athanasius was destined for Shensi, far in the interior, and reached Si-ngan-fu, the capital of this province, January 6, 1883.

In this province he labored as an ordinary missionary for over twenty years. Twice he returned to the United States in behalf of his missions, once in 1894 and again in 1905. The second time he first passed through Germany; and while he was there, on November 2, 1905, he received from Rome a bull appointing him Vicar Apostolic of North Shensi. In the cathedral of Paderborn, where he had been baptized, he was now (November 30) consecrated Titular Bishop of Lampa. From Germany the new bishop came to the United States, and spent February 3-6, 1906, with his confrères in St. Louis, Mo.

Having returned to China, he labored zealously for his flock, built a hospital, introduced schools, and won the hearts of all who came into contact with him. In the spring of 1908 he was host to a regional synod which was attended by eight bishops of China. Soon after, a typhoid epidemic broke out in his territory; and it was while ministering to its victims, that he himself took sick. He died a martyr of charity at Si-ngan-fu on March 29, 1908. Bishop Goette is justly called the first member of the American clergy to go to the Chinese missions and the first American bishop in China.⁽⁹⁾

In 1884 Fr. Athanasius Goette had been followed to China by his younger brother, Fr. John Capistran, and Fr. Edmund Roediger, both of whom were sent to Hunan province. Like Fr. Athanasius they were born in Germany, but became members of the American Franciscan Province of the Sacred Heart.⁽¹⁰⁾

FR. FRANCIS XAVIER ENGBRING, O. F. M.

The first *native* American, however, who entered the Chinese mission field was Fr. Francis Xavier Engbring, O. F. M., likewise of the

Franciscan Province of the Sacred Heart. He was born at Effingham, Illinois, on June 20, 1857, and received the name of Henry at Baptism. January 14, 1874, he entered the Franciscan novitiate at Teutopolis, a few miles east of Effingham, and received St. Francis Xavier as his patron saint in religion. The following year, on January 16, he pronounced his simple vows. He was admitted to solemn profession, March 5, 1878. As was mentioned above, he received the various Holy Orders at the same time that Fr. Remy Goette received them, being ordained priest on May 16, 1880. His first appointment was that of professor of philosophy in the Franciscan House of Studies at Quincy, Illinois. After two years he was made lector of theology in the Franciscan seminary at St. Anthony's Friary, St. Louis, Mo. This post he held till 1888, when he left for China.

In August of that year he sailed from San Francisco to Yokohama. After a week's stay in this Japanese city, he arrived in Shanghai, China, on September 18, and thence proceeded to Hankow in the central province of Hupeh. About the middle of November he finally reached his destination, Hengchowfu, Hunan, which lies farther to the south. First he was sent to the nearby Christian village of Peshang, there to learn the Chinese language. But already a month later (January, 1889), he was put in charge of the mission's seminary at Tsaitung.

Subsequently he was transferred to the seminary at Wuchang, capital of Hupeh province. While here he saved the city from reprisals on the part of the Europeans. This occurred after the riots of 1891. In eastern Hupeh his overtures also forestalled a great persecution of the Christians. On September 1, 1892, he was appointed dean in northern Hupeh; and at last he was able to devote himself to actual missionary work.

His last post was that of procurator apostolic at Hankow, which city lies opposite Wuchang on the Yangtze river. At Hankow he died on July 31, 1895, after a brief illness, brought on by excessive heat. Some years before, however, his naturally robust constitution had already been broken down by hard work, exposure and lack of leisure to care for his health. Father Engbring's body was interred in the cemetery outside Wuchang on the very spot where Blessed Francis Clet, C. M., was martyred in 1819, and beside the former sepulchre of Blessed Gabriel Perboyre, C. M., who was martyred in 1840.⁽¹¹⁾

FATHER WILLIAM L. HORNSBY, S. J.

Some years ago a Jesuit Father expressed it as his opinion to the writer, that Father William Hornsby, S. J., now professor at St. Mary of the Lake Seminary, Mundelein, Illinois, was the first native American Catholic to labor as a missionary in China. Upon inquiry, Father Hornsby has kindly informed the writer as follows. While still a scholastic, Father Hornsby went to Macao, southern China, in 1892. He was ordained a priest at Shanghai in 1897. Before and after his ordination, his principal work was that of a teacher in the seminary of Macao. But to some extent he also exercised the sacred ministry among the Chinese both in Macao and in the mission of Kiangnan. The mission of Kiangnan or Nanking, a vicariate apostolic, included the two present provinces of Nganwhai and Kiangsu. Shanghai is situated in the latter. In 1904 Father Hornsby returned to the United States. A native American like Father Engbring, he has the distinction of being the first American to be ordained a priest in China. Father Engbring, however, preceded him to China by about four years.

FATHER NICHOLAS WALTER, S. M.

As Father Engbring was the first native American priest to go to China, so Father Nicholas Walter, S. M., is the first American priest who went to Japan. He was born in Indiana, 1861. Since 1887, a year before Father Engbring went to China, he has labored for Catholic schools in Japan. At the present writing he is still at work, the oldest American missionary (Catholic priest) in the Far East. He is at present chaplain of the Star of the Sea School, Nagasaki, Japan.⁽¹²⁾

BROTHER JOSEPH DUTTON

A place among the first American foreign missionaries must be accorded also to Brother Joseph Dutton, who for the past forty years has labored and is still laboring among the lepers of Molokai. Ira B. Dutton (the later Brother Joseph) was born of Protestant parents at Stove in Vermont on April 27, 1843. When he was two or three years old, his parents moved to Janesville, Wisconsin. At the age of eighteen, on September 9, 1861, he enlisted in the Union Army and served with honors to the end of the Civil War (1861-1865), even attaining to the rank of captain. After the close of the war he helped bury the bodies of those who had fallen in the conflict. His father

died in 1879. Four years later (1883) Ira was converted to the Catholic Faith, and at Baptism took the name of Joseph. The following year his mother followed him into the true Fold.

After Joseph Dutton had become a Redemptorist Brother in New Orleans, he obtained the permission of his superiors to go to Molokai, in order to spend the rest of his life in the service of the lepers. This occurred in 1887, two years before the death of Father Damien. The leper settlement of Molokai in the Hawaiian Islands is on a little stretch of land, situated at the base of a great mountain, and jutting out into the sea in a southerly direction. The whole forms Kalawao county. Kalawao is also the name of a village on one side of the little peninsula. Two miles away on the other side is Kalaupapa, a newer part. The former is Brother Dutton's home and the scene of his labors. Though he himself is no leper and is not bound by any restrictions, it is said that for the past thirty-five years he has never been more than a mile from his charges. The pension which was due to him as a Civil War veteran, he refused to accept for himself but asked that it be given to a poor school in Memphis, of whose needs he had learned.⁽¹³⁾

AMERICAN SISTERS IN MOLOKAI

Invited by Father Damien Deveuster, the Franciscan Sisters of Syracuse, New York, entered the Hawaiian Islands in 1883. Soon after Brother Dutton began to work at Kalawao, three of these Sisters took charge of the Home in the same place. Later this Home was placed in charge of the Piepus Brothers, while the Syracuse Sisters were given the care of the leper girls and women at Kalaupapa. And, like Brother Dutton, one member of the original band, Sister Crescentia, now over eighty years old, is still at work and has never left the leper colony since her arrival forty years ago. These Sisters appear to be the first American Sisters who went to a foreign mission field.⁽¹⁴⁾

BISHOP JAMES E. WALSH, O. F. M.

Bishop Athanasius Goette, O. F. M., has been mentioned above as the first American missionary and bishop in China. But since he was born in Germany, the first *native* American missionary in China was Fr. Francis Xavier Engbring, O. F. M. Similarly the first *native* American bishop in China is Bishop James Edward Walsh of Maryknoll. He was born, 1891, in Cumberland, Maryland. In the autumn of 1911, he entered the seminary of the Catholic Foreign Mission

Society of America as one of its six pioneer students. After his ordination to the Holy Priesthood at Maryknoll, New York, he was appointed director of the Maryknoll Preparatory College at Clark's Summit, Pennsylvania. In the fall of 1918 Father Walsh and three others comprised the pioneer group which left Maryknoll Seminary for Yeungkong, southern China, the Society's first mission. In 1924 he was made Prefect Apostolic of Kongmoon. This Prefecture was erected into a Vicariate Apostolic in the earlier part of 1927, and Monsignor Walsh became its first Vicar Apostolic and received episcopal consecration.

AMERICAN MISSION NURSES

The first Catholic lay-woman who went to a foreign mission from our country as a medical missionary is Miss Mary Hubrich, a Franciscan Secular Tertiary of Joliet, Illinois. Born in Germany, she spent some years in Hungary and at Rome, and then came to the United States. After having taken several courses in nursing with success, both abroad and in the States, she offered her services to the mission of Wuchang in central China, which had been entrusted to American Franciscans in 1922. She went to this mission in March, 1924. During the siege of Wuchang she remained at her post; and at present she is still doing excellent work.⁽¹⁵⁾

The first *native* American lay-women, however, who departed for a foreign mission as Catholic medical missionaries are the four nurses who went to India in the fall of 1924. At present they are in Akyab, Burma. Subsequently the Society of Catholic Medical Missionaries was founded at Washington, D. C. The first missionary sent out by this society is Dr. Joanna Lyons, who left New York, September 25, 1926, for Rawal Pindi in the extreme northwest of India. Here is St. Catherine's Hospital for women and children, conducted by the Franciscan Missionary Sisters of Mary. While working in this hospital, she was also to supervise the building of her society's first hospital in India.⁽¹⁶⁾

FR. JOSEPH VILLA, O. F. M.

Here we might mention also an extraordinary Spanish missionary, Fr. Joseph Villa, O. F. M., who labored over a decade among the Indians in South America and later continued his mission labors among the Chinese. He toiled amid great hardships in South America from 1868 to 1881. Then he was sent back to Lisbon a sick and

almost dying man. But he regained his health in Europe, and then went to China where he worked as a missionary till his death.⁽¹⁷⁾

[Who were our first foreign missionaries? For the past few years the writer has tried to find a suitable answer to this question; and the present sketch is the result. He will be glad to see it supplemented, should there be anyone who can give us any further information on this subject. Surely, the memory of those who were and are our pioneer missionaries in far lands deserves to be cherished; and their example is an inspiration not only to those who are following in their footsteps, but also to all those who take an active interest in American foreign mission work.]

NOTES

1. Schwethelm, O. F. M., Fr. Hermann: *Der Franziskaner Joannes von Zumarraga*, Volume XVIII of the series "Aus Allen Zonen" (Treves, 1913), p. 140.
2. *Ibid.*, p. 141.
3. Maas, O. F. M., Dr. Otto: *Die Wiedereroeffnung der Franziskanermission in China in der Neuzeit* (Muenster i. W., 1926), pp. 23 & 24.
4. Appleton's *Cyclopaedia of American Biography*, III, 665; *Americana*, Vol. IX; the particulars about China in the story of John Ledyard, the writer has learned from the Maryknoll lecture on the Vatican Exposition.
5. Guilday, Dr. Peter: *The Life and Times of John England* (New York, 1927), p. 276.
6. Meehan, Thomas F.: *Liberia in Catholic Encyclopedia*, IX, pp. 216 & 217; Griffin, C. S. Sp., Joseph A.: *The First American Foreign Missionaries in The Paraclete*, Vol. XV (Cornwells Heights, Pa., 1927), pp. 520-524.
7. Hakedorn, O. F. M., Fr. Eugene: *The Expulsion of the Franciscans from Prussia and Their Coming to the United States in the Summer of 1875 in Illinois Catholic Historical Review*, Vol. VIII, No. I (July, 1925), pp. 66 ff.
8. Ricci, O. F. M., Fr. John: *Chronologia Missionum Fratrum Minorum in Sinis Finitimisque Egnis in Acta Ordinis Minorum*, Vol. 44 (Quarachi, 1925), p. 113.
9. *Catholic Missions* (New York), December, 1925, p. 290; *Franciscans in China* (Wuchang), 1923, pp. 170-2, 192-4, 208-211.
10. An autobiographical sketch of Fr. Edmund Roediger, O. F. M., has appeared in *Franciscan Herald*, Vol. XV (Chicago, 1927), pp. 296-8.
11. A series of beautiful letters written by Fr. Engbring to his kinsfolk will be found in *Franciscan Herald*, Vol. XV, pp. 104-7, 137-8, 153-5, 200-2, 248-9.
12. *America* (New York), Vol. 38, No. 6 (Nov. 19, 1927), p. 144; two short articles from the pen of Fr. Walter appeared in *The Shield* (Cincinnati), Jan. & Dec. 1927.
13. A good biography of Brother Dutton, written by a Sister of St. Francis of Assisi, St. Francis, Wisconsin, was printed in *Our Sunday Visitor* (Huntington, Indiana), Vol. XVI (1927); it commenced in the number for August 7, and continued in successive numbers for several months. Cf. also Herger, A. B., Benjamin C.: *Christ's Lepers in St. Bonaventure's Seminary Year Book for 1927* (St. Bonaventure, New York).

14. *Franciscan Herald*, Vol. XV (1927), p. 336; *Herger*, loc. cit. A certain Sister Annuntiata from the Archdiocese of Boston, we are told, was one of the first Sisters in the missions of Uganda, Africa; her picture may be found in *The Shield*, Dec. 1926, p. 11.
15. A short sketch of Miss Hubrich's life appeared in the *Franciscan Herald*, Vol. XII (1924), p. 160.
16. *The Bengalese* (Washington, D. C.) August, 1925, p. 1, and November, 1926, p. 13; *The Far East* (St. Columbans, Neb.) Dec. 1926, p. 276.
17. In Volume II and III of *Franciscan Herald* there is a good translation of this missionary's very interesting Latin account of his stay in South America; the story has the caption "Rugged Routes."

THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES

Seventh National Convention Held at Boston, Mass., August 9-12, 1908. Most Rev. William O'Connell, D.D. (now Cardinal O'Connell), Archbishop of Boston, Mass., Sponsor.

The Seventh National Convention of the American Federation of Catholic Societies was held in Boston, Mass., Aug. 9, 10, 11, 12, 1908. The opening services were held at Holy Cross Cathedral. Rt. Rev. Msgr. Arthur J. Teeling of Lynn, Mass., was the celebrant of the mass, assisted by Rev. J. J. McCarthy, Rev. J. J. Crane and Rev. M. J. Splaine, D.D. Most Rev. William O'Connell, D.D. (now Cardinal O'Connell) occupied the episcopal throne, and surrounding him were Bishop McFaul of Trenton, N. J., Bishop Canevin of Pittsburgh, Pa., Bishop Hendricks of Cebu, Philippine Islands, and Msgr. M. J. Lavelle of New York, Msgr. Joseph Schrends (now Bishop of Cleveland) and many priests.

The sermon was preached by Archbishop O'Connell. It was one of the most powerful sermons ever preached in the Boston Cathedral. Archbishop O'Connell read the gospel of the Sunday which described Christ weeping over Jerusalem and upon this he based the main argument of his sermon—giving his subject the title: "The Church—The Strong Safeguard of the Republic." He showed how Christ loved not only mankind in general, but he loved his own people as brothers love brothers with all their faults.

"Christ weeping over Jerusalem," said the Archbishop, "will remain as long as the world lasts, a picture of that true patriotism of love of home and country which every follower of Christ should feel. A picture, not of the false and flattering love which cries, 'Peace, peace,' when there is no peace, which signals, 'all is well,' even when the enemy is at the gates, which lulls the dozing citizens to sleep with lullabys fit only for babes. There are plenty such now being sung—sweet meaningless messages of false optimism telling the world how good it is and that it is constantly growing better.

"Not such was Christ's patriotism, not such may be ours, as we prize at their true value the prosperity and the real happiness of the land we love with truly christian patriotism. Our duty it is, rather to see as if with His vision, what are the foes doing that silently and stealthily are undermining the strength of our beloved

nation; and to raise our voices incessantly against them, not with the wail of pessimism, but with the voice of affectionate warning.

"For this land has been given over by God's providence to the rule of all the people, and every citizen must, in accepting its benefits, accept also the responsibility of guarding its welfare. First ever in its defense, as first in every civic duty should be the Catholic Christian. . . . Today thousands of her children from every part of this vast land, are gathered in this historic city of Boston to give new proof of their fidelity to their country's interests; to sit for a while with Christ upon the mountain and to see as with His eyes what things are for the nation's peace, and then to go forward and strive as He did to diminish as far as we can the false principles which threaten her very vitality, and to make known the doctrine of Christ in which alone there is life and strength, not only for the individual, but for the whole nation.

"This, in brief, is the primary motive and reason for the Federation of Catholic Societies—namely, to safeguard the best interests of the nation by endeavoring to bring out into the actual Christian civilization upon which Christian society is built; and secondly, by denouncing fearlessly whatever endangers the public moral welfare and agitating prudently to bring about a healthy public sentiment. . . . And I daresay that the Catholic Church alone must soon be recognized, not merely as the strongest, but as the only bulwark against the prevalent social evils which seem to threaten not only the prosperity, but the very life of the nation. . . ."

MASS MEETING IN SYMPHONY HALL

A monster mass meeting took place at the Boston Symphony Hall on Sunday, August 9th, 1908. Mr. Henry Wessling, President of the Boston Federation, presided and welcomed the delegates. He introduced the Hon. M. J. Murray, Judge of the Municipal Court of Boston, as chairman of the mass meeting. Those who spoke were Archbishop O'Connell, Lieutenant Governor Draper, Mayor Hibbard and Edward Feeney, National President of the Federation. Mr. Feeney in his reply to the welcome, stated "that from the best information obtainable it appears that in 1688 the only Catholic pioneer in this colony was Ann Glover, who, tradition says, had once been sold into slavery by Oliver Cromwell. In 1908, in this Archdiocese 830,000 souls now lift up their voices before God's altar in praise of the Most High."

"Federation," said Mr. Feeney, "will appeal for a clean press, pure literature, proper observance of the Lord's Day, honest govern-

ment, decent citizenship and protection of Catholic interests. In this army of Federation, are men and women of many nationalities, Germans, Irish, English, French, Italians, Polish, Bohemians, Slavonians, Hungarians, and every one of them is a loyal American. There are no enemies of government in Federation. As a soldier of the Grand Army of the Republic I will vouch for the million and a half of Federationists. Should evil days come upon our Republic, which God forbid, we would fall in line at the top of the drum in defense of our flag."

The next speaker was Prof. Thomas Dwight, whose subject was the "Church and Science." He spoke of the great men of science of Catholic Faith, Mondino of Bologna, Italy, who laid the foundation to modern anatomy; Mendel who experimented in plants and established a law of heredity now known as Mendel's law; of Valvani, Volta and Ampere discoverers of galvanism, electric volts and amperes; Louis Pasteur, the foremost man of science in the world, and concluded his interesting address by saying: "Such myths as the alleged opposition of the Catholic Church to science must soon perish when the truth is known. To spread it is one of the purposes of Federation."

MONDAY'S BUSINESS SESSION

After a solemn high mass of Requiem in the Church of the Immaculate Conception, Boston, celebrated by Very Rev. G. J. Patterson, Vicar General, the convention opened its first business session in Symphony Hall. Mr. E. Feeney presided. The report of the credentials committee disclosed that there were 27 States, 17 National Organizations and 24 dioceses represented besides Hawaii and the Philippine Islands.

FEDERATION ACTIVITIES

National Secretary Anthony Matre's report showed the following activities of Federation during the fiscal year:

Federation has now been introduced into every State in the Union, besides Porto Rico, Hawaii and the Philippine Islands.

Socialism's activities were curbed. The "Appeal to Reason" of which F. D. Warren was editor, and which was one of the chief mouthpieces of Socialism, opened a campaign of aggression against Catholics and their religion and got out a Senate Document No. 190 under the falsified heading, "Immoralists and Political Grafting of Roman Catholic Priests in the Philippine Islands." This document

purported to be a report of the United States government; investigation made about the Friars in the Philippine Islands. The document showed the many charges filed against the Friars by their enemies and failed to include the testimony given in favor of the Friars by such eminent men as the Provincial of the Dominicans, by Rev. Juan Villegas, head of the Franciscans, Very Rev. Jose Lobo of the Augustinians; Very Rev. F. Araya of the Order of Recollects; Very Rev. A. M. De Movertin of the Capuchins; Rev. Michael Saderra of the Jesuits; Rev. Juan Sabater of the Benedictines as well as the Methodist Bishop Rolinson. Federation sent a copy of this supposed Senate Document to Washington. In response Hon. C. R. Edwards, Brigadier General of the U. S. Army and Chief of Bureau of Insular Affairs, forwarded to Federation a copy of the original Senate Document stating in his letter: "You will observe that the title of the *official* document which I enclose is not that given to the document which you enclosed." The correct title is: "Lands Held for Ecclesiastical or Religious Uses in the Philippine Islands."

A request from Archbishop Hartz of Manila requesting Federation's assistance in having Congress to appropriate a sum of money to repair in part the damages done to churches, schools and convents during the Spanish-American War was complied with. Federation sent letters to all Congressmen and Senators. As a result an appropriation bill of \$403,030.19 was passed for the Church in the Philippines. Archbishop Hartz in appreciation of Federation's services wrote as follows:

"I thank the Federation for the work it has done in behalf of the poor churches in the Philippine Islands and I can assure you that you have the gratitude of millions of devoted Catholics in these Islands. . . . I acknowledge my indebtedness to the A. F. of C. S. and to you personally.

"(Signed) J. J. HARTZ,
Archbishop of Manila."

JUDGE WILFLEY CASE

Federation's activities in the Judge Wilfley matter were successful. This Judge represented the U. S. in Shanghai, China. He made an uncalled for attack upon the Catholic Church and its priests in a decision handed down in a will case. The Catholics of Shanghai, headed by Rev. M. Kennelly, S. J. of St. Joseph's Church, got out a protest which was signed by many prominent Catholics of Shanghai and by Rt. Rev. Bishop Paris, S. J., asking for the removal of said

Judge. A copy of this protest was sent to President Roosevelt and to the Catholic Press of the U. S. and a world-wide publicity was given to the whole matter which made things so unpleasant for the offending Judge who came to America and made an apology which was accepted by the Bishop of Shanghai. He returned to Shanghai long enough to pack his belongings—for he was recalled. The activities against this offending official by the Federated Societies were so strong that it made every political representative of the U. S. sit up and take notice that no matter in what part of the world he might be to represent the Stars and Stripes his actions will be watched and publicly resented by the Catholics of the United States should bigotry on his part be displayed and proven. The Secretary's report reviewed Federation's activities with regard to a Catholic Y. M. C. A., with the Young Men's Institute and the Catholic Young Men's National Union as a foundation. Other activities by Branch Federations disclosed: Shutting out of gambling on race tracks in Louisiana; permission to carry on Catholic worship in Public Institutions; interest shown in Juvenile Courts.

Restoration of the use of Tribal and Treaty Funds of the Indians for Catholic mission schools, in whose behalf Federation interceded, was greeted with satisfaction after Chief Justice Fuller rendered his decision in favor of these funds.

Calls for Federation's literature were received from Dr. W. Hohn, Director of the General Headquarters of the Volksverein of Germany of M. Gladbach; from Rev. James M. Usher of the Archbishop's Palace of Buenos Ayres, South America; from the Archbishop of Glasgow, Scotland, and from the Bishops of Belize and Hawaii.

OTHER SESSIONS

After the appointments of the various committees and the reading of messages from various prelates, Bishop Canevin of Pittsburgh gave a very illuminating address on Federation and its work. At Tuesday's meeting Bishop Thomas Hendrick of Cebu, Philippine Islands addressed the delegates on conditions in his province.

During the afternoon session a number of Catholic Lawyers discussed the "Divorce Question" and what part Catholic Lawyers should take in divorce proceedings. The debate was most interesting and the conclusions were referred to the Committee on Resolutions.

TUESDAY EVENING'S MASS MEETING

Another large meeting was held for the public on Tuesday evening at which addresses were delivered by Hon. T. B. Minahan, who

in his appeal to non-Catholics, said: "We can stand together against the inroads of anarchy, against race-suicide and against the divorce evil, so as to keep our flag beneath the Cross—the grandest emblem of human happiness and human freedom."

Mr. Thomas H. Cannon of Chicago spoke on the "Catholic Press"; Mr. F. W. Heckenkamp of Quincy, Illinois, spoke on "The Church and Labor"; Bishop James McFaul on "Federation"; Chief Joe Horn Cloud on "Catholic Indians." Archbishop O'Connell of Boston was the last speaker. He lauded the work of Federation and referring to Bishop McFaul, whom he called "the founder and promoter of everything about Federation," he said: "Bishop McFaul is one of the Americans to whom the country owes a tremendous debt of gratitude."

THE FINAL SESSIONS—CHURCH EXTENSION RESOLUTIONS

The final session took place on Wednesday, August 12. It opened with an address on "Church Extension" by Rev. W. D. O'Brien (now Rt. Rev. Monsignor O'Brien, President of the Catholic Church Extension Society of Chicago). He spoke of the progress made by the the Society; of the newly founded "Extension Magazine," and of the "chapel car" which was brought to Boston for exhibition to the delegates. Rev. John E. Burke, Director General of the Colored Missions in the U. S. also spoke. He said there were nine millions of colored people in this country. Four million profess no faith, and 200,000 are Catholics.

The Resolutions presented were as follows:

Resolutions on Religious Matters: "Modernism"; "Observance of the Lord's Day"; "Proper Observance of Lent"; "To Stem the Tide of Indifference"; Catholics Urged to Join Religious Societies or Confraternities"; "Colored Missions"; "Church Extension"; "Indian Missions"; "Catholic Press and Literature."

Resolutions on Educational Matters: "Christian Education and School Fund"; "Morality in Our Public Schools"; "Religious Instruction an Absolute Necessity"; "Supporting Our Schools"; "Catholic Truth Society"; "Catholic Juvenile Papers"; "Lectures on Catholic Topics"; "Catholic Educational Association"; "Catholic Books in Public Libraries."

Resolutions on Social Matters: "Divorce"; "Socialism"; "Indecent Literature"; "Pictures in Catholic Homes"; "Catholic Aid So-

cieties and Employment Bureaus"; "Juvenile Courts"; "Young Men's Associations"; Religious Tests"; "Catholic Interests"; "Clean Politics"; "Child Labor"; "International Peace."

A CATHOLIC Y. M. C. A.

The special committee on a Catholic Y. M. C. A. presented the following recommendation: "Deploring the general lack of, and realizing the urgent necessity for associations of Catholic young men, we recommend the institution of such organizations throughout the country and urge the formation of a national organization that will embrace all the Catholic young men of the nation. For the accomplishment of this we recommend the union of such local and district young men's societies as may now exist, and commend them for the good work they are doing."

Representatives of Branch Federations, at this time, made interesting reports of their various activities, after which other Committees on Constitution, Ways and Means, Associate Membership, and Finance made reports.

The Committee on Finance reported: Total Receipts, \$6,015.18.

The following officers were elected unanimously:

National President, Edward Feeney, Brooklyn, N. Y.

National Vice Presidents, J. B. Oelkers, Newark, N. J.; Thos. P. Flynn, Chicago, Illinois; G. W. Stenger, St. Paul, Minn.; Henry Wessling, Boston, Mass.; J. J. Hynes, Buffalo, N. Y.; Gilbert Harmon, Toledo, Ohio.

National Secretary, Anthony Matre, St. Louis, Mo.

Treasurer, Mrs. Elizabeth Rodgers, Chicago, Illinois.

Marshal, J. M. Schaefer, Hays, Kansas.

Color Bearer, J. Horn Cloud, Pine Ridge, S. D.

Executive Board: Most Rev. S. G. Messmer, Milwaukee, Wis.; Rt. Rev. J. A. McFaul, Trenton, N. J.; N. Gonner, Dubuque, Iowa; Walter George Smith, Philadelphia, Pa.; Thos. H. Cannon, Chicago, Ill.; F. W. Immekus, Pittsburgh, Pa.; Peter Wallrath, Evansville, Ind.; D. Duffy, Pottsville, Pa.; Dr. Felix Gaudin, New Orleans; M. Cummings, Boston; T. B. Minahan, Seattle, Wash.

Convention adjourned *sine die* to meet in Pittsburgh, Pa., in 1909.

ANTHONY MATRE, K. S. G.,

National Secretary.

CHICAGO, ILLINOIS.

Eighth National Convention of the American Federation of Catholic Societies Held at Pittsburgh, Pa., August 8-11, 1909. Rt. Rev. Regis Canevin, D. D., Bishop of Pittsburgh, Pa., Sponsor.

The Eighth National Convention of the American Federation of Catholic Societies was held in Pittsburgh, Pa., August 8-11, 1909. The opening services were held in the Cathedral of Saint Paul. Rt. Rev. Regis Canevin, Bishop of Pittsburgh, was the celebrant of the Pontifical High Mass. In the sanctuary were Bishop J. A. McFaul of Trenton, N. J., Bishop C. P. Maes of Covington, Ky., Bishop J. E. Fitzmaurice of Erie, Pa., Bishop J. J. Hartley of Columbus, Ohio, Rt. Rev. Monsignor Schremb of Grand Rapids, Mich., Rt. Rev. A. J. Feeling of Lynn, Mass., Rt. Rev. F. L. Tobin, and a score of priests.

The sermon was delivered by Rt. Rev. Camilus Paul Maes, D. D., Bishop of Covington, Ky. The Bishop began his sermon by saying: "I know of no movement among Catholics in the United States that is destined to do more widespread and lasting good to the church, if faithful to its guidance, than the American Federation of Catholic Societies which you are making so noteworthy by large membership, and by your numerous presence." The Bishop then spoke of the many problems that need solution, and urged all societies to rally under the banner of Federation.

MASS MEETING IN CARNEGIE HALL

A great mass meeting was held Sunday night at Carnegie Hall which was filled to overflowing. Mr. John R. McKavney (now Father McKavney) president of the Allegheny County Federation, welcomed the delegates and introduced Hon. Francis Burke, Member of the U. S. Congress, as chairman of the mass-meeting. Among the speakers were Bishop Canevin, Mayor Magee, Hon. J. F. Burke, National President Edward Feeney and Hon. Walter George Smith of Philadelphia. The latter's subject was "The Catholic Citizen." In speaking of the Federation Mr. Smith said: "We need but look at a single year's work of the Federation for concrete evidence of its beneficial influence. Religious education, the enlightenment of public opinion on the subject of divorce, the crusade against immorality on the stage and the vitiation of public morals by indecent publications and placards, the encouragement of Juvenile Courts, the observance of Sunday, the correction of injustice to our dependant population—Indians,

Colored and Insular—all show what can be accomplished by intelligent unity and effort." . . .

MONDAY'S BUSINESS SESSION—REPORTS OF ACTIVITIES

The Business Session was opened Monday morning, after the delegates had attended a solemn Mass of Requiem at St. Paul's Cathedral. The Credential Committee, of which Mr. Thos. McFarland was chairman, made its report. Illinois was represented by thirteen delegates. President Feeney and National Secretary Anthony Matre made their reports which disclosed that the Federation movement has been introduced in all the States of the Union and that 19 National Organizations and 23 colleges and institutions were enrolled as members. The National Secretary's report showed Federation's continued activities on the Divorce Evil and Socialism and the wide publicity these matters were receiving in the daily press and among non-Catholic bodies. Its crusade on slanderous books and circulars and newspapers was also reported disclosing that the "Globe Democrat," a St. Louis, Mo., daily paper apologized for publishing a scurrilous article on Blessed Joan of Arc (now St. Joan of Arc) and that the "Whittier (Calif.) News" also apologized for publishing an offensive article. The Southwestern Division of the Union News Co. withdrew from display and sale a number of objectionable books on complaint of Federation, and a large theatrical syndicate which had under its control 90 per cent of the bookings for theatres in the U. S. and Canada pledged itself to discontinue all objectionable plays. The Mail Pouch Tobacco Company discontinued its objectionable advertisement, likewise the advertisement of a brewing company showing a semi-nude women.

The Federation with other agencies caused the adoption of an amendment of the Federal law concerning the importation and transmission by mail or common carrier of obscene, indecent and filthy matters and articles. The matter was handled by Congressman R. O. Moon who wrote to Federation stating that the bill containing the provision favored by the A. F. C. S. has become a law and received the President's signature.

FEDERATION AND THE RED CROSS CONTROVERSY

Under date of Feb. 7, 1909, the daily press announced that the American Red Cross had placed \$250,000 of money collected from the citizens of the U. S. for the Messina earthquake sufferers at the

disposal of a committee organized by Queen Helena of Italy for the establishment of an orphanage for children left homeless and without parents by the earthquake disaster.

About the same time the "*Civiltà Cattolica*," one of the most reliable Catholic Journals of Rome, of which Rev. S. Brandi, S. J., of Rome was the editor, announced in its issue of Feb. 20, 1909, that the national committee in charge of the erection of this orphanage had appointed three women to take charge, the one a Socialist and Freemason, the second a Protestant, the third a Jewess, and that President of the Committee was Erneso Nathan, a Hebrew, who, while Mayor of Rome went out of his way many times to insult the Holy Father.

In view of these reports the officers of the Federation feared that the committee appointed could not rear and educate these orphan children, ninety-seven per cent of whom were Catholics, in the faith of their deceased parents and as the money was contributed by Catholics and non-Catholics alike they asked the American Red Cross to look into this matter and see that full justice is done. The letter sent was an "Open Letter."

The Red Cross, through Mayor Gen. Davis, looked upon Federation's letter as an "attack" and instead of answering, he referred Federation's letter to Cardinal Gibbons. Federation, however, had apprised Cardinal Gibbons of the matter and the Cardinal in return sent a letter to Gen. Davis (and also forwarded a copy to the National Secretary of the Federation) in which his Eminence said: "Whilst I feel sure that the American Red Cross in this country has always been prompted by motives of justice and charity, in the distribution of funds entrusted to it, I must say that I have heard of complaints regarding the Red Cross in Italy, and as these complaints come from reliable sources, I fear that they have some foundation." (Signed) *James Cardinal Gibbons*.

This reply evidently did not suit Gen Davis and the Red Cross for he sent no further reply to Federation. The Catholic Press was then asked by Federation to take up this matter editorially and to send marked copies of their paper to Gen. Davis and the Red Cross. This was done and Federation received its delayed response which stated that the matter had been referred to a non-partisan source in Italy for investigation. In this response Gen. Davis took objection to the "*Civiltà Cattolica's*" assertion that Mayor Nathan of Rome was the Chairman of the Committee in charge of the orphanage. Fed-

eration referred this communication to Rev. Father Brandi, S. J., Editor of the "Civiltà Cattolica."

Under date of April 25, 1909, Father Brandi backs up the statements of his paper and says that the American Federation of Catholic Societies has done an excellent work in publishing its open letter to the officers of the American Red Cross calling their attention to the sectarian use made in Italy of the money collected by them in the United States and placed at the disposal of the National Central Committee. "The facts," said Father Brandi, "which are asserted in the Federation's letter, are notorious and no one would dare deny them in Italy."

Father Brandi then goes on to say that fearing the strong public opinion against their methods, the Italian members of the Committee declared that the orphans must be brought up in the faith of their parents. Father Brandi also emphatically stated again that Ernesto Nathan, the Jewish Mayor of Rome, is the Executive Head of the National Central Committee "who has the money and who with his colleagues has the disposition of it." Nathan's appointment, according to the "Tribuna" of Rome, was made on January 21st, 1909.

The publicity given to this whole matter and the facts given to the Red Cross by Federation caused the Red Cross to assume a different attitude and Major Gen. Davis in a letter to Federation assured the Catholics of the U. S. that the Industrial school which is being erected with American money for the orphans of the Messina earthquake victims, will be known as the "American Red Cross Orphanage," and that the children will be reared in the faith of their parents and that the American Ambassador will be a member of the Executive Committee, and will not be a dependency of the National Central Committee.

This closed the controversy and from it the American Red Cross had learned to recognize the importance of the American Federation of Catholic Societies and that a request coming from that body is deserving of conscientious and dignified consideration.

OTHER MATTERS

The National Secretary's report also disclosed the fact that during the year Pope Pius X had taken special interest in Federation. On the visit to Rome by Archbishop Blenk of New Orleans, La., a member of Federation's Advisory Board, the Holy Father commended the aims and purposes of Federation very highly. His Holiness also

thanked Federation for its congratulatory cablegram and during the month of March he asked the Sacred Heart League to pray for "Catholic Federation."

After the reading of messages from members of the hierarchy, among them letters from Cardinal Satolli and Cardinal Martinelli of Rome and Cardinal Logur of Ireland, the meeting adjourned until Tuesday, August 10.

TUESDAY'S ACTIVITIES

The Tuesday session was opened with prayer by Bishop Canevin. The Committee on "Constitution and on "Ways and Means," made its report. Short addresses were made by Rev. Dr. Supple, Editor of Boston "Pilot"; by Rev. John E. Burke on "Colored Missions"; Rev. F. H. Steinbrecher of Wisconsin on the "Formation of a National Catholic Alumni Association."

The Committee on Resolutions offered the following timely Resolutions: "Socialism and Divorce"; "Observance of the Lord's Day"; "Civil Loyalty of Catholics"; "Holy Name Society"; "Mission to Non-Catholics"; "Negro Missions"; "Indian Missions"; "Church Extension"; "Catholic Missionary Union," "Religious Education and School Fund"; "Necessity of Religious Instruction"; "Catholic High School College and University Training"; "Catholic Educational Association"; "Catholic Education for Deaf Mutes"; "Alumni Associations"; "Graduating Exercises in Churches"; "Catholic Books and Periodical Literature"; "Catholic Press"; "Catholic Juvenile Papers"; "Clean Journalism"; "Immoral Theatrical Shows"; "Theatres"; "Public Morality"; "White Slave Traffic"; "Religious Tests"; "Religious Lectures"; "Truth Societies and Lectures"; "Catholic Art"; "Gettysburg Monument to Father Corby."

TUESDAY'S MASS MEETING

Another mass meeting was held at Carnegie Hall on Tuesday evening, August 10, 1909. Mr. Thomas H. Cannon of Chicago, Ill., acted as chairman. The speakers were Rev. Henry Westropp, S. J., on "Indian Missions"; Prof. J. C. Monaghan, on "Socialism"; Rt. Rev. James A. McFaul on "The Apostolate of the Laity." Bishop Canevin read a message addressed to him from Rome from Pope Pius X. The meeting, which was largely attended, closed with the singing "Holy God We Praise Thy Name."

WEDNESDAY'S SESSIONS

The business sessions on Wednesday discussed at length a proposed plan of alliance between the Young Men's Institute (Y. M. I.) and the Young Men's National Union to form a National Y. M. C. A. Interesting reports of the activities of Branch Federations of Ohio, Massachusetts, Louisiana, Pennsylvania, Indiana, Illinois, Wisconsin, Maryland, Texas, Michigan, California, etc., were given by delegates.

The report of the Finance Committee disclosed that the receipts were \$6,744.81; expenditures, \$3,720.49; cash balance, \$3,024.32.

The following National officers were elected for the ensuing year:

President: Edward Feeney, Brooklyn, N. Y.

Vice Presidents: J. B. Oelkers, Newark, N. J.; Thomas P. Flynn, Chicago, Ill.; G. W. Stenger, St. Paul, Minn.; H. Wessling, Boston, Mass.; J. J. Haynes, Buffalo, N. Y.; Joseph Conroy, Cincinnati, Ohio.

Secretary: Anthony Matre, St. Louis, Mo.

Treasurer: Mrs. Elizabeth Rodgers, Chicago, Ill.

Marshal: Edward Carlin, Kansas.

Color Bearer: Joseph Red Willow, South Dakota.

Executive Board: Most Rev. S. C. Messmer, Milwaukee, Wis.; Rt. Rev. James A. McFaul, Trenton, N. J.; Thos. H. Cannon, Chicago, Ill.; N. Gonner, Dubuque, Ia.; Walter George Smith, Philadelphia, Pa.; F. W. Immekus, Pittsburgh, Pa.; Daniel Duffy, Pottsville, Pa.; Matthew Cummings, Boston, Mass. Adolph Suess, East St. Louis, Ill.; Chas. I. Denechand, New Orleans, La.; John Whalen, New York, N. Y.

After closing remarks by Bishop Canevin and Bishop McFaul, the convention adjourned to meet in New Orleans, La., November, 1910.

(signed) ANTHONY MATRE, K. S. G.,

National Secretary.

CHICAGO, ILLINOIS.

INTRODUCTION TO AMERICAN HISTORY

BY LAURENCE J. KENNY, S. J.

I—WHERE WE MUST BEGIN

American history starts with the coming of man upon the earth. The error that it begins with the story of the Indian has been discarded. It is nearer the truth to say that the territory now known as America was Europeanized by the hosts of people who crossed the Atlantic and almost completely overwhelmed the old native races. But even this is not the entire truth: not Europe alone, but all the continents have contributed to the making of America: the Asiatic law-giver, whose enduring cuneiforms set a model code for every subsequent state; the African king whose yearnings for immortality built the pyramids; and the Hebrew poet, there at the crossroads of the old world, whose psalms echo deeply today in every humanized heart, these, as well as the Greek and the Roman contributors to civilization, form the sub-structure of present-day American history. America is built on deep foundations.

II—WHEN WAS THE BEGINNING?

History loves important dates: can we date the beginning of all history, the time of the advent of man into the world? Certain of the sciences, ancillary to history, have given keen attention to this question. The metaphysical science of Cosmology discusses whether the universe ever had a beginning or not. The Greek originators of this science knew no gods powerful enough to create and consequently thought the universe was eternal. But the neo-scholastics, following Aquinas (A. D. 1225-74), the prince of metaphysicians, see an impossibility of any contingent beings, such as any of the objects of our senses, having a necessary existence or eternal duration, and they consequently hold that the world—the sun, moon, earth, and stars—had a beginning.

The physical sciences, all, accept this solution, and strive to calculate how many years have elapsed since the beginning occurred. The astronomers take up almost the complete problem and inquire when it was that the first spark of light shone out in the depths of space and when the first particle of matter appeared in the boundless ocean of nothingness. Until recently the mathematical astronomers thought Lord Kelvin's calculation, that the dissipation of heat into space could not have gone on for more than 20,000,000 years, gave a fairly proximate answer. But the study of radium has led to a

complete abandonment of this figure, and that science is now mute.

The young science of geology cares little for Areturus, the Pleiades, or the far reaches of the solar system. It turns its gaze down to the ground and is satisfied to investigate the age of this one planet, the earth. It has found answers in the strata of the rocks, the erosion of cataracts, the construction of deltas, the salsification of the seas, and elsewhere. But the answers confute one another: they are far more varied than the problems, they are almost as diverse as the investigators. They agree, however, in saying that this is a very old earth; and incidentally they flatter us with the belief that America, our continent, or rather a stretch of it along the course of the St. Lawrence river, the Laurentine stratum, is the oldest land on the planet. It may be confidently hoped that this ambitious science may in the not distant future solve the problem of the age of the earth.

The archaeologist, taking up the next question, wrestles with the riddle as to how long it has been since the simplest forms of life first appeared in the ooze of the primordial terrestrial swamps. Passing over other science, anthropology finally attempts to date the coming of man, of an intelligent being, among the denizens of the earth. Astronomy, geology, archaeology, and the rest, with one accord admit that the human species is a comparatively recent arrival in the star-lit palace that has been waiting for him through the unfathomed ages.

III—HOW WAS THE BEGINNING?

Above the natural sciences, the science of theology moves as the sun amid the constellations. By her light we know with certainty and clarity of knowledge that many of the hypotheses of those other sciences are right. We know that there was a beginning. It came about through the act of creation. We know, too, that this was accomplished in successive stages or days. The theologian, Augustine of Hippo, (354-430), would have us avoid concluding that these days were of twenty-four hours, seeing, he says, that there was no sun to mark the first, second, and third days, as it was created on the fourth day. We know that intelligence was the last act of creation. We know that the entire human race has one common ancestor, and that consequently all men are brothers, despite their wide diversities in size, color, or race. We know the solution of the strange fact that primitive man, whether we find him building gigantic structures in the valley of the Euphrates, or leaving marvellously executed etchings on the walls of the caves of the Pyrenees, while so clear of intellect was broken in will: unable to follow the laws his mind approved, and doomed to an unequal struggle against the forces of the unfriendly

elements. The created intelligence refused to conform its activities to the high demands of its relationship with uncreated Truth and Love; but intoxicated with self it wrecked the world in the orgies (repeated through the ages) of a stupid delirium of crime. There was, however some flotsam from the wreck. Here and there through the ancient times, by the stern power of some despotic minds, sporadic civilizations sprang up in various parts of the world: Babylonian, Egyptian, Chinese, East Indian, Mediterranean, Hebrew, Persian and others. On three of these the inquiring mind delights to dwell: first, the Greek, whose mind retained some memory of the Eternal Beauty, and who strove by every means of human expression to convey his rapture to posterity; then, the Roman, whose crude sense of rectitude laid long straight lines across the world, and bound men and nations into unity under a supreme law; and finally the Hebrew, over whose shaggy form there ever flickered a shekinah of Divinity that ennobled the lowliness on which its splendors rested.

IV—A NEW ORDER OF THE AGES

The greatest event in this world's history—from it a new order of the ages begins—occurred when in a Greek outpost of the Roman Empire a Hebrew child came into the world, who alone of heroes and conquerors was able to vanquish Death. His name was Wonderful, Father of the world to come, God with us. *Magnus ab integro saeculorum nascitur ordo*. Let it be mentioned among the little results of his coming that Emperors have thrown off the mask of Divinity by which they enslaved their subjects; conquerors have become ashamed to drag sacrificial captives before their triumphal cars; husbands no longer claim the right of life and death over their wives and children; laboring men are no longer directed in their work by the lash; in a word, physical power came to terms with moral force: the Lion and the Lamb lay down together.

V—THIS BEGINNING OF AMERICA

American history, that began with the coming of man upon the earth, here enters a new phase. The principles that lie at the very deepest foundation of American civilization were now first fully enunciated. The every-day life of the American people—the most proper subject of historical investigation—moves and rests, instinct with the motives here set in action. No comprehension of our history, no proper appreciation of its highest, its human, element is possible without a knowledge of the life and teachings of Jesus.

First of all we hold to His reconstruction of the individual, the family and the state. Jesus accepted the natural order of the world—the handiwork of the Creator—as wholly good save only where it has been marred by the wilfulness of man. Thus the individual yearning for liberty is sanctioned: Call no man Father. Thus the right of man and man to enter into binding contracts, and particularly of male and female to the marriage contract, which neither personal whim, nor the slave-market bargain, nor king's behest, nor even the Church herself may dissolve, is recognized: Let no man put asunder. Thus, too, the instinct of groups of men to form a civil society, the state, is held sacred: Render to Caesar. These natural things the Christian system absorbed into itself as an architect's structure assembles the component stones.

VI—CHRISTIANITY

Christ's more important work, however, was the building up of the supernatural order. For this purpose He founded His Church; He selected His apostles who were to carry on His mission after His departure from earth, and over them and over all His flock He placed Peter as supreme shepherd on earth. They are not Christ's who are not shepherded by Peter. The Church, under the headship of Peter's successors, is historical Christianity. In the United States a great many persons are in protest against one or other of the teachings of the Church, but so nearly all have accepted the fundamentals of Christianity that it may be safely asserted that no man has contributed notably to the making of America whose mind was not illumined by Christian principles, and no event of real worth occurred that countervailed those principles.

Deepest of all Christ's far-reaching influences is the power He gave to those who believe in Him to be the children of God. He drove from the heart of humanity the frightful things that had enthroned themselves as divinities. Stocks and stones, beats and kings, and brutal passions had usurped the seat of Majesty. But Baal, Apis, Venus, and Thor made way for that Spirit whom Christ authorized us to call "Our Father in heaven."

History almost too readily yields to treatises on Religion the exposition of facts and effects so directly consequent on the gift of faith, and hope and charity. It does not, for instance, show how powerful, ubiquitous, and deep rooted have been the effects in every walk of life of the introduction of the Christian's wondrous hope in a worthy and everlasting reward. Everywhere this hope strengthens

the reign of Truth so necessary to all human intercourse. History cannot, indeed, raise its eyes to the millions of human beings for whom Christianity lighted the way to the full fruition of all the good things that are the consummation of man's most earnest yearnings; but it owes to truth to declare how this hope has engendered our social and political stability. Faith and hope and charity were very real agencies in the making of the ages from the coming of the Savior until our own time. But we shall here leave their more immediate consequences, with this slight protest, to works dealing with the supernatural.

VI—CHRISTIANITY OPERATES IN ROME

Pagan Rome was supreme in the civilized world when the twelve despised fishermen, Peter, and John, and James, and the others of Christ's apostles, received their commission to go forth and conquer. Pride, covetousness, lust and all the passions in such human forms as Caligula, Nero, Eliogabalus, had built themselves strongholds on the Tiber whence they lorded it successfully over every best thing in the human soul. Naturally at the word of Christian comfort, the weak, particularly woman and the slave, harkened eagerly, hopefully; though without daring to respond. When the better nature of some of the powerful among the men was touched, these, with all their households, were baptized. The baptism was not infrequently in blood.

For three long centuries Rome witnessed a spectacle, not dreamed of by her earlier philosophers or poets. She had always loved the truth, and had heard with admiration how one marvellous philosopher of Greece had died for the truth; but of all her myriad offspring she had produced no imitator of the heroism of that rare Greek. Now, however, not only Greeks, and Jews, but her own progeny, even little children, Paneratius and Vitus and Agnes, became philosophers, and shed their blood willingly, joyfully, blessing their executioners, showing their Master's victory over death. Life had been given an eternal outlook.

It was a work of centuries for the fishermen to destroy the paganism of the empire, for gentle love to vanquish brutal power. Strange to say heathenism's last stronghold was in the university of proud decadent Athens. As a religion and a state policy the overthrow was complete, but the thing itself under multitudinous disguises and names still flourishes wherever unregenerate man is found. But just when Jupiter, Mars, Venus, and Minerva and the others of this fam-

ily were being dethroned forever, Thor's hammers broke the mountain barriers that held him in the north, and so opened a way into southern civilized Europe for a tempest of barbarous forces that swept every opposition before them, so much as to cause the recent victory over paganism to appear almost defeat. The Franks swept into Gall; the Visigoths poured into Spain; the Alans into Portugal; Germany became the camping and recruiting ground for nameless nomadic tribes; the Roman power in Britain fell before the hordes of Pagan Angles, Saxons, and Jutes. Rome herself, first captured by the Goths, was later laid waste by the Vandals. For six weeks the fox and the wolf were the sole dwellers in the eternal city. But all was not lost.

VII—THERE WERE NO DARK AGES

On the confines of Europe and Asia, a New Rome, named in honor of its founder, the City of Constantine, had sprung into sudden and brilliant life. It was here—not in old Rome—that Roman law was codified; and simultaneously Byzantine art blossomed into its highest grandeur in the still-standing cathedral of Sancta Sophia. Constantinople was always holding the torch. Old Greece is forever praiseworthy and applauded because on two brief occasions she withheld the onrush of Persian—a respectable civilization—from pouring in upon the Hellenic peninsula. For long and fearful centuries Constantinople withheld with constant deeds of unsurpassed bravery the lusty onrush of the unspeakable Moslem into Europe. But the new wine of Christian ideals could not be held in the old bottles, even of New Rome. Pride made an absolutist of its ruler, and nationalists of its populace. Great, powerful, erudite Constantinople despised the scarcely resurgent city on the Tiber, and she cut herself from the young, vitalized, though still rude, nations that the Popes were slowly but solidly building up in the west. The proud city fell; she who had been for a longer period than any other capital in history the emporium of art, science, industry, education, and even of true religious asceticism, finds no pen today to tell her own offspring—if any will acknowledge her maternity—or to make known to the new nations, the glories that were truly hers in the centuries of her magnificence. No other similar blank page occurs in history.

VIII—THE LIGHT IN THE WEST

While night was coming over the Bosphorus, dawn was breaking in the west. The great one thousand years ensued. Now it was not nations, nor cities, nor primarily art, nor commerce, much less war,

but man that flourished. The beatitudes were in fashion. They made man himself admirable. Woman became the symbol of the Love that ruled the earth, and childhood attained its sweetest loveliness. It was earth's only era of joy and song. No great poets but all the people sang; troubadours, trouveres, minnesingers, serventists; the chanters of Charlemagne and his paladins, of Arthur, of Cuchullin, of the Cid, of the Nibelung heroes; the sagas and the eddas—there was melody in every new nation. But this Eden in which man almost walked again with God in the evening air was a small place, just little centers, almost as diminutive as the spots in Greece where the earlier cultures had made the earth so splendid. Charity must perforce go forth; enlarge its field, expand, and, if need be, die, that the multitudes may live.

Christianity's first new nation was Ireland. Here alone the great light shone when all the western world was dark. The nation proved itself rich not only in the beauty of its domestic holiness, but particularly in the armies of peace that it sent forth to conquer all along the frontiers held by ignorance and vice. Columba and his monks erected a pharos on Iona that brought the present Scotland out of paganism; his disciple, Aidan (d. 651), at Lindesfarne, taught the alphabet and all the arts of peace to five of the seven kingdoms of Britain; Columbanus encamped in northern Italy, Cataldus just south of Rome; Gall went into Switzerland, Romuald to Belgium, Farrell to Bavaria. We count 44 such Irish saints in England, 45 in Gaul, 30 in Belgium, 13 in Italy, eight in Iceland and Norway, and more than 100 in the various parts of Germany and Austria. The impress they left in the hearts of all these people endures to today. How much more do these men and their enduring work deserve a place in history than the leaders of destroying armies!

IX—THE MONKS AND THE NUNS

Greater than any national contribution to the new life was that of the monks, particularly those of St. Benedict, and of the nuns, the followers of St. Scholastica. These were the prime constructive forces in the building of the western nations. The monk and the nun did not confine their teaching to doctrinal discourses. They taught by example. They put themselves in the condition of the slave and by example showed forth the dignity of labor in the field, at the beach and at the anvil. They inculcated principles of virtue into the customs of domestic and social life, while they also formulated rules for civil government. With the dignity of labor they also taught the

dignity of manhood. Slavery died a gentle death; feudalism survived; but this was struck a fatal blow when the monarch in Spain was won to acknowledge the contractual nature of his superiority. "If you obey our laws," their grandees swore to them, "we shall obey you; if not, not." A Spanish knight brought this principle to Britain and made the Magna Charta, which is accepted as the basis of the English constitution.

X—CHRISTENDOM

At an earlier date, Clovis (Louis) by his virtues had gained for France the title of eldest daughter of the Church; and an early successor, Charlemagne, by his championship of the rights of the Head of Christendom, inaugurated an ideal co-operation of the temporal with the spiritual power in the government of the world. Here was a true league of nations, sanctified by Christian sincerity. Here was at once that union of Church and State, and that separation of the same, which theorists are so vainly seeking today: a separation in entities—an entirely new thing in the world; and a union in mutual co-operation in activities for the sole good of the subject. This idea emanated from Rome, and flourished under papal fostering. This was Christendom. During several centuries it exalted Henry I of Germany and a long line of German princes to the first place among the royalty of the times. But a succession of emperors, instead of exercising and increasing their power in the boundless stretches legitimately theirs, constantly encroached on individual liberties and ecclesiastical rights, and thus made the Popes their irreconcilable antagonists. The dream of a supreme empire may be said to have been driven from the realm of actual politics, dragged to the grave by the energy and patience of the dying Hilebrand, Gregory VII (1020-85). The name Emperor lives on in diminished honor; theorists and poets, even Dante, still cherished it as a world-hope. Several potentates have ambitioned to revive the corpse, supplying it an artificial soul. First of these was King Philip the Fair of France (1268-1314). His lawyers had dug up the pagan Pandects of Constantinople which had contributed so largely to the disruption of that fair Christian city, and they succeeded in injecting into western Europe a virus which still runs in the veins of imperial thinkers, counterfeiting the warmth of patriotism with the diseased fervor of nationalism and destroying the citizenry in the interests of a selfish oligarchy. Henceforth it will be no unusual phenomenon to behold so-called Christian states, defying the anathemas of their mother, the Church, and truly monster-like devouring their own children.

XI—PACIFICISM

This struggle brought to a definition the meaning of true pacifism. The equation between the proper exercise of physical power and Christian forbearance is an ever-recurring problem. Paganism and Mohammedanism ultimately surrender to violence. It cannot be denied that some Christian communities failed in the other extreme—by an excessive pacifism. In sections of Asia Minor, fathers and rulers are met who gave up their sons to the ranks of the Janizzaries and their little daughters to the slavery of the harem as the price of peace. It had been better that all should have perished together in a glorious holocaust. Such abject Christianity as this deservedly perished forever from the earth. Europe, generally, seemed to be moving in this direction when two events occurred that set the false balances back towards their true equilibrium.

XII—THE NORSEMEN

The first of these disturbances was the coming of the Norsemen. Small as must have been their original numbers in Scandinavia they were yet able to overwhelm by their sudden coming the fairest provinces of Germany; to cut off Normandy from France as an appanage for their chief, Rolla; to invade the recesses of Sarmatia and under Roark to build up a new nation, Russia, that must forever henceforth be counted in every reckoning; to harass Spain and Portugal, and to sweep into the Mediterranean, where, under Robert Guiscard, they seized Sicily and Southern Italy, while they battered on the gates of the Dardanelles. These almost incredible achievements make it quite possible and likely that Leif, the son of Red Eric, may have sailed to the coasts of North America about this time, in the year 1000; and that Gudrid at this early period became here on American soil the mother of a line of bishops, princes, and artists that any land should be proud to claim.

Everywhere in Europe the fierce Norsemen men encountered the cross—on the hilt of the sword. They bowed before it. Their hearty and complete conversion was no less remarkable than were their conquests. Unfortunately their faith coming to them somewhat Moslem-like was doomed in the case of many among them to fall away with equal ease at the first whim of an unworthy sovereign. Yet for many the change was intellectual, voluntary, and genuine. It is notable that in the galaxy of saints who flourished at this period in every land of Europe, Scandinavian saints shone conspicuously. This was

the age of Henry I of Germany and his wife Cunegunda; in Hungary, there was Stephen and his son Emeric, in Italian, Amerigo, from whom America is named; England had her Edward; Scotland, her Margaret; while St. Canute (Knut), Olaf, Ansgar (Oscar), form a Norse constellation in the eleventh century heavens.

XIII—THE CRUSADES

The other recognition of the righteousness of physical force, when justly exercised, came in 1095 at the Council of Clermont in France, when Urban II., although the Emperor was then his foe and the King of France was under excommunication, called the rulers of Europe to inaugurate the Crusades. For three centuries the enthusiasm of Christendom for the rescue of the Holy Land from the defilement of the Turk so exalted human nature itself that all other facts in history are obscured in comparison. Of the nations, France distinguished herself by her devotion to the cause, and by the number of her sons who crossed the world to die in so glorious an enterprise. But instead of suffering ruin or decay by so costly an outlay, France, on the contrary, rose at this time to the first place among the nations of the world. Her position of some prominence today is, to a large extent, but a memory of those heroic times.

XIV—EVILS

Other nations had their Crusading heroes, but so difficult is the combination of which we are speaking, of war and virtue, that the Church finds only one man among all the chivalrous hosts of the Crusaders on whom to place the aureola of her praise: Louis of France.

There were evils not a few connected with these multitudinous expeditions of military men. But rarely did the evil eclipse the good. The slaughter of large numbers of the Jews in Germany may not be attributed to the Crusaders, for the perpetrators had both defied the leaders of the Crusades, and even denied the Christian faith. The siege of Constantinople in the Fourth Crusade, on the contrary, may not be palliated. It is true that the great Innocent III fulminated against such perfidy; but his act has not succeeded in allaying the hatred of the Byzantine against Western Europe, which perpetuates the schism of Christendom after the real causes of that unhappy division have been forgotten.

War is always a calamity: it is, at rare times, the less of two evils, even though all its wrongs and sorrows can never be fully

reckoned. Yet among physical evils it is not the most terrible. Europe was visited in the 14th century by a plague known as the Black Death, whose direct result was the obliteration of half the population, and whose indirect consequences, running on through subsequent centuries, might seem scarcely less frightful. The chief ministers of civilization and religion fell most numerous as they stood in the breach against the scourge. It took generations for piety and learning to rebuild their decayed institutions, to gather again new groups of sacrifice-loving men and women, the leaders being dead. In some nations these never again gained their ascendancy. One small incident of the coming of the Black Death may not be passed over. Norway and Sweden were almost depopulated. One authority tells us that Norway was reduced to a population of 7,000 souls. Commerce with Iceland and Greenland ceased entirely at this time, and whatever connection there may have been with the mainland of North America was entirely forgotten. The chapter on the Norse discovery of America was closed.

XV—A SHIFTING WORLD

Every century has its revolutions. Change is the law of life. The fifteenth century was full of ferment. The arts and sciences were cultivated in Italy with an earnestness never before known in the world. Adjacent countries caught the spirit, and a Polish priest, Copernicus, by destroying the hitherto universally accepted theories of Ptolemy, brought forth new heavens; and the sailors of Prince Henry of Portugal, crossing the equator, a feat thought impossible by the ancients and their disciples, brought forth a new earth. Constantinople, that had successfully resisted the Moslem for so many centuries, fell at last before the heavy artillery of Mohamet II., and Europe knew that henceforth the whole order of knights (rendered useless by gunpowder) were to be an encumbrance on the earth. But greater than all these in its revolutionary effects, came the invention of printing with movable metal types. Our common schools of today, and the general diffusion of intelligence through the press are the direct result of this simple new mechanism.

An incidental effect of this invention was the placing in the hands of practical men the learning of the ages that had hitherto been confined to the keeping of scholars. Thus the dreams of Plato and Seneca about a western world came, through the writings of Cardinal

D'Ailly, into the mind of a Genoese sailor where they were to be tested, and the jewel of truth within them to be taken out and exposed in the market place for such treasures, the courts of kings.

XVI—THE CHRIST-BEARER, COLUMBUS

We have come to Columbus. Passing over the supernatural, which, however, can never be overlooked in human life—we saw the triumph of the new principles of gentle love and of mercy tempering justice over the might of the cruel Empire of Rome, and over the savagery of the northern tribes, but even Christianity seemed to fail in its clash with the Turk. At the fall of Constantinople (1453), what, to the Roman, was half the world went back into the darkness of barbarism. It is now time for empire to take its westward course and compensate from the hidden recesses of the western seas for so lamentable a loss.

The stage is set. Italy is not merely a land of scholars who are reading the old manuscripts of ancient Greece and Rome, it is also reading Marco Polo and the *Navigatio Sancti Brendani*; moreover, Venice alone has 150,000 sailors who know every improvement in navigation that the Crusaders, by invention or the exchange of ideas, have brought into usage. Henry of Portugal, too, as Grand Master of the Order of Christ, with the favor of the Holy See, is gathering about him geographers alike and practical men of affairs to extend the reign of the Savior beyond the confines of Europe. Columbus arrives, and in one bold lift, like the fabled giant of old places the globe upon his shoulder and turns it about. The Mediterranean is no longer the front highway of the world, the Atlantic now stands out as the great thoroughfare of life. Had Columbus actually pushed the axis of the earth from its established position, the revolution that ensued might have been more sudden, indeed, in its consequences, it could not have been more radical for the world's material condition. Millions of Europeans first, then Africans, and Asiatics, will follow the Christ-bearer across the Atlantic where they will find a land so rich in gold and silver, furs and timber, and every luxury that the old-time Promised Land of milk and honey in comparison would be but a diminutive island. These millions will carry with them the spiritual, intellectual, and material inheritances and every precious possession of their old homes. There will be much confusion in connection with the setting forth, and some of the costliest importations

will come in a condition as disordered as if they had been consigned to moving vans. History herself will follow this interesting exodus, for these voyagers will do much reconstruction and will build a new style of home and a new style of nation, but they will build upon that foundation on which all civilization rests—the Rock of Peter.

LAURENCE J. KENNY, S. J.

1928 — A YEAR OF ACHIEVEMENT

A Retrospect of Events in Illinois

BY GERTRUDE A. KRAY

It is the habit of the modern mind to look forward. As a nation we have become accustomed to the commercial phrase "bigger and better" and we grow impatient in reviewing the work of even a year. Ten years would be too much and a quarter of a century a tremendous tax on the memory.

However there is much reason to rejoice in the accomplishments of the past year for the progress of the faith in Illinois has been marked. Buildings of various kinds, schools, churches, convents and colleges have sprung up while the growth of Catholics in numbers particularly by conversions has been a source of joy to priests and bishops.

One of the most tangible proofs of the progress of work for the boy was the material progress made in the interest of the new Holy Name Technical School at Lockport. During the early part of January (1928) two splendid gifts for the school were given to aid the project. One was \$100,000 from Francis J. Lewis, K. S. G., widely known for his benefactions to Catholic endeavor and another of \$5,000 from F. H. Massman, chairman of the executive committee of the Chicago Holy Name society. The school which is to be erected at Lockport will be in charge of the Franciscans from Coblenz, Germany, and within its surroundings worthy boys of Chicago and vicinity will be "given a chance" to become worth while men.

The Rev. Marcelin Schroeder, O. F. M., well known Streator priest and assistant pastor of St. Anthony's church in that city celebrated his silver anniversary in the priesthood on January 23rd. The event was attended by many brother members of the Franciscan order as well as many secular priests and friends in central Illinois. Children of the parish paid a tribute to the jubilarian and Catholics of the city presented him a purse.

The departure on Feb. 4th of the Rev. William M. O'Brien, of the Catholic Foreign Mission society of America at Maryknoll, N. Y. for the mission field in China, called attention to the number of Chicagoans, priests, sisters and brothers, who are aiding in this most worthwhile work of the church in the orient. Rev. Father O'Brien

was formerly a member of St. Brendan's parish, Chicago, and was ordained for the foreign missions. He was assigned to the Maryknoll Kaying Mission in northeastern Kwangtung, South China.

The influx of Mexican Catholics to the United States and especially to states in the central portion of the country is brought clearly to the minds of Chicagoans the missionary work to be done here at home. Under the direction of the pastor, the Rev. James Tort, a member of the Claretian order, and one of the best known Mexican priests in Chicago, the Church of Our Lady of Guadalupe, named for the patroness of the Latin-American countries, was started in the heart of the South Chicago industrial section. The church, erected at 91st and Brandon avenue, has been the nucleus which has drawn hundreds of fallen away Catholics back to the faith of their fathers.

Members of the Mercy Order in Springfield rejoiced with one of their number—Sister Mary Reginald Condon in the observance of her golden anniversary in the religious life during the early part of February. The occasion was one of jubilee particularly since the Right Reverend James A. Griffin, D. D. bishop of Springfield, graced the occasion by his presence. Pontifical High Mass was celebrated in Sacred Heart convent Springfield.

The Catholic Order of Foresters, one of the most widely known fraternal orders in the country, celebrated the 45th anniversary of its existence Feb. 17th with a banquet and entertainment in the Stevens hotel, Chicago.

Sister Mary Bethlehem Quigley celebrated her golden jubilee as a Good Shepherd religious on Feb. 8th at the Convent of the Good Shepherd, Grace street, Chicago. The Rt. Rev. E. F. Hoban, D. D. celebrated pontifical Mass. Previous to coming to Chicago Sister Mary Bethlehem had served in convents of her order in Milwaukee, Detroit, Peoria and St. Louis.

Sister Mary Francis, observed her golden jubilee Feb. 27 at Mercy hospital, Chicago. Sister Mary Francis who had spent 32 years of her teaching life at St. Patrick's parish South Chicago, came from a family distinguished for the number of its members in the religious life.

The Franciscan Education Conference was held June 29-30 July 1 at St. Joseph's Seminary in Hinsdale. The meeting brought together members of the Franciscan Order teaching in schools and seminaries throughout the country.

Young people of the state of Illinois gave enthusiastic support of the movement to promote the study of early Catholic history of Illinois as sponsored by a contest directed by the Catholic Union of Illinois. The reading of the prize winning essays were a part of the Union's convention at East St. Louis, May 20, 21 and 22.

Della Strada Chapel for the students of Loyola University, Chicago, was begun. The chapel, dedicated to Our Lady of the Wayside, is said to be one of the most artistic edifices of its kind in the country.

Four members of the Chicago clergy were honored with the title of Domestic prelate at the request of His Eminence Cardinal Mundelein. They were: The Rt. Rev. J. Gerald Kealy, D. D. the Right Rev. D. J. Dunne, D. D. and the Rt. Rev. David McDonald and the Rt. Rev. D. P. O'Brien, D. D. At the same time three Chicago parishes were rewarded by His Eminence for singular activity in behalf of the missions: St. Viator's, St. Sylvester's and St. Ignatius. Six priests were honored with the title of monsignor: The Very Rev. J. J. Horschburgh, the Very Rev. John Mielcarek, the Very Rev. W. A. Cummings, the Very Rev. P. F. Shewbridge, the Very Rev. W. F. Cahill and the Very Rev. Thomas F. Quinn.

A class of 150 negro converts was received into the church on April 15th at St. Elizabeth's church, Chicago, which has been given over entirely to the colored Catholics of Chicago. The Rev. Joseph F. Eckert, S. V. D. is pastor.

The Rev. Robert C. Maguire, one of the youngest members of the Chicago clergy, and for the past nine years professor at Quigley Preparatory seminary was made chancellor of the Archdiocese of Chicago by His Eminence Cardinal Mundelein.

A three days' celebration marking the fiftieth anniversary of the foundation of their order was held by the Poor Clare sisters in their convent at 53rd and Laflin streets, Chicago. His Eminence Cardinal Mundelein was present at Pontifical Mass celebrated by Bishop Hoban.

The new Provident Hospital at 45th and Michigan, Chicago to be erected at a cost of \$1,000,000 was proposed to care for the medical needs of the colored people of Chicago.

First students of the Franciscan seminary at Lemont were ordained to the priesthood in April. Three young priests composed the class which was ordained by the Rt. Rev. E. F. Hoban.

The Illinois chapter of the International Federation of Catholic Alumnae held its seventh biennial convention at Loretto Academy, 1447 E. 65th street, Chicago, May 4, 5 and 6th.

The annual convention of the Knights of Columbus was held at Springfield, with headquarters at the St. Nicholas hotel in May.

The Rev. John W. Cummings, D. D., pastor of St. Patrick's church, Dwight, Ill., for five years, died May 19th at St. Mary's hospital, Streator.

The Sisters of Providence of St. Mary of the Woods, Ind. announced plans for the erection of a new high school and convent building at Central park avenue and Monroe street, Chicago, for the accommodation of 1,000 girls.

The second anniversary of the 28th International Eucharistic Congress was celebrated at St. Mary of the Lake Seminary, Mundelein in June, hundreds of persons attending.

The Rev. Jeremiah Donovan, chaplain of the Gurdian Angel Orphanage, Peoria, celebrated his 48th anniversary in the priesthood. Many friends felicitated the venerable chaplain on this event.

The convent of the Benedictine sisters of Perpetual Adoration was opened at Mundelein in June. The Sisters pray continually for the welfare of the priests and students of the Archdiocese of Chicago.

The golden jubilee of Brother Mulkerins, known for half a century spent at Holy Family church, Chicago, was celebrated in June.

Eight Chicagoans were among the young men ordained to the priesthood at St. Francis Xavier church, St. Louis.

The Margarita Club of Evanston was opened for the accommodation of Catholic Working Girls of Chicago and vicinity.

The Reverend Louis Selva, of Piper City, Ill. celebrated his golden jubilee in June and the occasion was made a civic as well as religious event.

The Rev. George Hensey, poet-priest of Carlinville, celebrated his 25th anniversary on June 21.

Seven Sisters of the Franciscan order who went from St. John's hospital, Springfield to the mission fields in China are reported safe from raids of bandits according to word from them.

The Very Rev. J. W. R. Maguire, C. S. V., widely known educator and social worker, was named president of St. Viator college.

The 50th anniversary of the Western Catholic Union was observed at the convention of the Order in Quincy in July.

The beautiful new Cathedral of the Immaculate Conception at Springfield was dedicated Oct. 14th by His Eminence Cardinal Mundelein. Scores of prelates, priests and people assisted in the three-day celebration of the event.

Two new high schools, Fox Valley for boys and Madonna for girls were dedicated at Aurora, Ill., by Bishop Hoban of Rockford diocese in September.

The death of the Rev. J. E. Shannahan, pastor of St. Michael's church, Galena, for 35 years, caused widespread sorrow.

The Rev. G. Blatter, pastor of SS. Peter and Paul church, South Chicago, resigned his pastorate to become a missionary in Afghanistan. He left Nov. 15th.

St. Columba's church and school for colored Catholics was solemnly dedicated at Cairo, Ill., on Thanksgiving day. The Rt. Rev. Henry Althoff officiated.

St. Mary's parish, Carlyle, Ill., celebrated its diamond jubilee on Thanksgiving day.

Book Reviews

Pere Marquette. By Agnes Repplier, New York, Doubleday, Doran and Company, \$3.00.

This is a charmingly written book. One might expect nothing less from the recognized dean of American letters, whose essays have long since taken rank as one of the country's supreme achievements in this field of literature. But Miss Repplier's book is not merely good literature; it is also excellent biography. There is no pretense at scholarship or research; but the scholarly atmosphere is there all the same, and as for research one feels that the writer has thoroughly sifted the available sources, which, after all, as regards Marquette, are by no means extensive. In one brief but convincing chapter the writer discusses happily the question recently raised regarding the authorship of the narrative of the expedition of 1673 commonly attributed to Marquette, in which belief the author concurs. On the whole the book is marked by shrewd penetrating analysis, accuracy of statement, and vividness of portrayal.

Until something even more admirable displaces it, Miss Repplier's *Pere Marquette* will take rank as the standard biography of the great missionary explorer whose joint achievement with Jolliet is one of the epoch-making events of our national history.

History of the Archdiocese of St. Louis in Its Various Stages of Development from A. D. 1673 to A. D. 1928. By Rev. John Rothensteiner, Archivist of the Catholic Historical Society of St. Louis, Vol. I, pp. xviii+859, Vol. II, pp. 840, St. Louis, 1928. Price, \$10.00.

The appearance of Father John Rothensteiner's *History of the Archdiocese of St. Louis* is an event in the none too eventful career of Catholic historiography in the United States. We shall presently attempt an appraisal of this monumental work as a contribution to the ecclesiastical history of the great trans-Mississippi West; but, before doing so, it will be well to let the reader of this notice learn under what circumstances the work came to be projected and finally brought to a successful issue. In 1917 was founded the Catholic Historical Society of St. Louis with the encouragement and under the auspices of Most Rev. John J. Glennon, the distinguished occupant of that metropolitan see. Its purpose was to collect and preserve materials of all kinds "relating to the Catholic history of the Diocese of St. Louis and of whatever territories and places that were, at any time, associated with St. Louis in the same ecclesiastical division, and

of instituting, carrying on, and fostering historical research on subjects pertaining to the field of inquiry above described and disseminating such information." With a view to attaining this praiseworthy end a quarterly review began to be issued by the Society and was continued for some years, gradually accumulating between its covers a noteworthy series of special first-hand studies on various phases of St. Louis archdiocesan history of the pioneer period. The bulk of these studies was contributed by a so-called Committee on Publication, four of them priests, and one a layman, all residents of St. Louis.

Meanwhile *The St. Louis Catholic Historical Review* and the activities of the society of which it was the organ were moving from the beginning, not so much by any concerted plan as by some inevitable drift of things, towards the realization of a great idea, the compilation, to-wit, of an adequate and authoritative history of the century-old archdiocese of St. Louis, which was the historic starting point of nearly all Catholic development in the upper Mississippi Valley. When the project assumed definite shape and there was need of choosing the hands that were to work at the task of throwing the vast mass of accumulated data into concrete literary form, a plan of co-operative authorship was at first conceived, the members of the Committee on Publication to work up individually separate sections of the material at hand. This plan was subsequently rejected and by a happy, and, one must say, providential issue of events, the labor of constructing the entire historical fabric in view came to devolve upon the competent hands of a single individual, the Rev. John R. Rothensteiner, pastor of the Holy Ghost Church, St. Louis, and one of the leading spirits from the beginning in the St. Louis Catholic Historical Society and Review. We have in the preface to the work before us the author's frank and, let it be said, unduly modest account of how he came to be commissioned to attack the problem single-handed. "The Committee had by May, 1925, arrived at a choice by way of elimination; the present writer was the only eligible member left. Either he must undertake the great and laborious work, or the whole undertaking must fail. There was no escape for me. I had no large literary work in view. I had parish work to do, a parochial school to manage, and a new school building to erect, and to raise the money for it. But other priests also had these things to do. I was approaching my sixty-sixth year, and my health was impaired though not yet broken. At last I yielded gracefully, as I thought, and promised to do my best; the Archbishop gave his approval and the assurance of his support. My friends of the Committee felt relieved and delighted. I might command whatever they had. There was to be no question as

to mine and thine between us. The history of the archdiocese was their sole object; as members of the Committee on Publication, they would do all they could to further the project."

It is interesting to note here that recent years have seen either the projecting or actual publication of several important sectional histories of the Catholic Church in the Middle United States. Mr. Joseph P. Thompson brought out in 1920 a history of the archdiocese of Chicago and has lately (1928) done a similar service for the diocese of Springfield, Ill. Father Lamott's *History of the Archdiocese of Cincinnati* appeared in 1921. Just now Father George Paré is engaged in a history from original sources of the diocese of Detroit, the publication of which will mark the centennial of that diocese in 1933, while it is hoped that the Indiana Catholic Historical Society, founded in 1926, will concentrate its efforts on the compilation of a history of the Catholic Church in that state in view of the approaching centennial of the Vincennes (at present Indianapolis) diocese in 1934. Little by little the colorful story of the upbuilding of Catholicism in the heart of mid-continental North America is being adequately put on record.

To return to the book under review, what especially arrests attention in Father Rothensteiner's treatment of his subject is its broad and even panoramic sweep. It is a big-scale picture, a vast canvas crowded with outstanding clerical figures all engaged in the glorious task of building up, stone by stone, the House of God in the world's most spacious and fertile valley. For the territory which the author admits within the framework of his story is by no means circumscribed by the present-day limits of the archdiocese of St. Louis. It takes in the whole vast area that at any time depended ecclesiastically on St. Louis, which means not merely the trans-Mississippi West, but also eastern Illinois and even, to a certain extent, the Pacific Northwest. There is, therefore, nothing contracted in the physical background against which the author's stirring narrative is set. The glamor of the old frontier rests upon its pages and in reading them one comes to realize what a drama Catholic development in the region ruled in *spiritualibus* from St. Louis turns out to be. And the figures that move across the stage, of what compelling interest they are!—Marquette, Jolliet, Tonti, St. Cosme, Gravier, Pinet, Meurin, Gibault, Dunand, De Andreis, Van Quickenborne, Timon, Du Bourg, Rosati, Kenrick, and a host of others. Names such as these spell all the romance and charm, not to say the toils and sacrifices, that marked one of the great epical successes of history, the pioneering of the Old West.

It was largely, no doubt, the fact that St. Louis stood at the very gateway to upper Louisiana, the stage on which the drama of western pioneering was enacted, which made the Missouri metropolis the inevitable center of a great story, whether civil or ecclesiastical. Almost without exception every organized attempt in the pioneer period to penetrate the wilderness that lay toward the setting sun started from St. Louis. From here went forth Louis and Clark on their immortal expedition to the mouth of the Columbia; Manual Lisa on his fur-trading journeys to the Big Horn country and the headquarters of the Missouri; Lieut. Zebulon Pike on his famous exploring trip that gave the first impetus to the Santa Fe trade; Astor's Overlanders on their tragic journey to the shores of the Pacific, and Major Long on his upper Missouri expedition, from which he brought back the fable of the Great American Desert, a fable that it took more than one generation of Americans to unlearn. In a word, almost every epic of adventure that marked the passing of the old frontier is written around St. Louis. The Santa Fé and Oregon trails struck out from Independence and Westport; but their real starting point lay behind them in St. Louis.

Now it was amid this human environment of adventurous pioneering that the Catholicism of the trans-Mississippi West came into being. Just as the explorers and the fur traders pushed out from St. Louis into the wilderness beyond for earthly glory or gain, so heralds of the Gospel went out from the same city in this direction and that. Practically all the journeys of missionary priests who gave the Church its first organization in various localities of the western country were planned and directed from the shabby little episcopal residence on Walnut street, where Bishop Rosati was on the alert to catch the Macedonian cries for help that came to him ever and anon from the scattered corners of his vast spiritual empire. In 1831 and 1832 Father Van Quickenborne, out of funds furnished him by Bishop Rosati, was making apostolic visits to both banks of the Mississippi above St. Louis, ministering in the Illinois villages and holding the first recorded Catholic services in the state of Iowa. In 1833 Father Benedict Roux reached "the mouth of the Kaw," the future Kansas City, writing thence to diocesan headquarters at St. Louis an absorbing record of nascent Catholicism on the Missouri frontier. The same year, 1833, saw Mr. Anson Taylor come down from Chicago to St. Louis, to return thither with Father St. Cyr, first resident priest of the upstart village that even then was beginning to fight its way forward to its present estate of the third city of the world. When Abraham Lincoln went up from New Salem to Springfield on a borrowed

horse in 1837, the future capital of Illinois was attached to Bishop Rosati's jurisdiction, the first priests to arrive there having come with commissions from the St. Louis prelate. Finally, when Father De Smet started in 1840 to pursue the windings of the Oregon Trail and open up the truth of the Gospel to the Indian tribes on the far side of the Rockies, he did so under a commission from Rosati and with the same prelate's spiritual "faculties" or powers in his hands. In fine, the story of the expansion of Catholicism west and to a certain extent east of the Mississippi revolves for a long spell around St. Louis, the "jumping-off place" of one spiritual foray after another into the darkness beyond, forays of deep significance and for many of us of more fascinating interest than the brave journeys of the traders and the trailblazers, for all their power to stir the imagination and quicken the emotions as we read the record of them today.

It is with incidents, situations, developments such as we have adverted to in the preceding paragraph that Father Rothensteiner's history largely deals. For sources of information he has drawn on a great mass of material partly printed, partly unprinted, in the shape of memoirs, journals, letters, baptismal and other registers, chancery records and ecclesiastical papers of all kinds, not to mention authoritative published accounts of the civil history of the West. A great complexity of source material was thus at hand, one that might easily have proved disconcerting to a less skillful hand. It is the merit of the author's treatment that he has assembled his multitudinous data into an ordered and connected whole, with plan and perspective and a sense of movement which brings home to one the steady and providential growth of the Church in the West up to the climax of its present day mature development. Incidentally, the reviewer should like to point out that Father Rothensteiner's method of building up his narrative largely out of the actual words of principals and witnesses in the drama adds palpably to its interest and vitality. Ellery Sedgwick not long ago ventured the opinion that the story of the past is best pieced together with extracts from journals, letters, and other documentary material contemporary with the events narrated. History, it has been finely said, is a "resurrection of the flesh"; and nothing serves better to recapture the mood and atmosphere of a vanished day and fix them, as far as human art can fix them, on the printed page, than the actual words of those who helped in some way, big or small, to make the past what it was.

The second volume of the work under review pictures the organized and settled archdiocese of St. Louis entering into the labors of its heroic and self-effacing founders and reaping in joy what was

planted so often in tears and travail. If this stage of the narrative lacks in a measure the charm which attaches to the earlier period, it is not on that account less important or fascinating. The truth is rather the reverse. Clarence Walworth Alvord, whose death a year ago was an irreparable loss to American historical scholarship, has noted that while historians are attracted to origins by reason of the atmosphere of romance which so often envelopes them, the later periods are often more brimful of instruction and solid interest; and this, he adds, is particularly true of American Catholic Church history in the nineteenth century. Father Rothensteiner's second volume shows us Catholic development in the archdiocese of St. Louis when the latter had become a smoothly functioning and highly effective piece of spiritual machinery, admirably equipped and appointed in every way for promoting God's kingdom on earth along every line of ministerial, philanthropic, and cultural endeavor.

We say only in conclusion that this new history is worthy of its subject. It is eminently readable, has all the earmarks of accuracy and research, and bears upon it the impress of finality. The work need never be done over again.